CERTAINE SERMONS VPON SEVERALL *PLACES OF THE* Epistles of PAVL.

PREACHED BE M. *ROBERT ROLLOK*, Minister of the Euan-*gell of Iesus Christ at* EDINBVRGH.

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Cum Priuilegio Regali.

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To the Christiane Reader.

AS all the godlie & profitabill instrumentis in the Kirk of Christ haif not liued togidder at ane time, nor in ane land; bot the Lord, euē the Lord of the harueſt hes ſent furth heir and thair, now and then, labourers, according to his awin gude pleſure, and as he hes ſene the neid of his people and corruptioun of the time to craue. Sa he hes neuer at onie time communicat all graces to ane, bot according to the diuers turnis that ar to doe in his houſe, hes giuen vnto diuerſe men diuerſe graces, ſa that in euerie ane thair hes bene and is to

eſpy ſum grace (at the leiſt a greater meaſure of it) quhilk ane vther laikis. Thair ar diuerſitie of gifts, bot the ſame Spreit, and thair ar diuerſitie of adminiſtratiounis, bot the ſame Lord: and thair ar diuerſitie of operations, bot God is the ſame, quha wirketh all in al, ſayis the Apoſtle. Zit thair is neuer ane quhome the Lord euer ſent, or dois ſend furth bot they haue brocht and bringis with them gold, mirrhe, and franckincenſe: that is, euen he quhais grace in compariſoun will be called mein, being conſidered in the ſelf, is mair precious nor the maiſt precious thing in the warld, and mair ſauorie in the ſpirituall ſanctuarie, then all the odouris and perfumes in the eirth. Amangis the reſt of the Lord his Meſſingers that hath cum furth in thir laſt times, quhen we remember of that worthy and deir ſeruand of God, M. ROBERT ROLLOK, (quha hauing died in the Lord r ow reſtis fra his labouris) and conſidderis the great varietie and diuerſitie of excellent graces and gifts quhilk the Lord maid to ſchyne in him, we cannot bot admire the

Lord

Lord his bountie and riches of his mercie, ſchawin furth in the perſoun of that man towardis this laſt and declyning age of the warld. For, to baniſche darknes and ignorance, this man come furth with a meaſure of licht and knawledge far bezond vthers, quhilk he hes employit ſa profitablie to the weill of God his Kirk, as I think thair be few pairtis of this land (for of vthers I ceis to ſpeik) that findis not the fruit of his trauellis: quhair thair is not ane or mae in quhome the Lord vſed him as ane inſtrument to dres & prepair them for his wark: Bot quhen I ſpeik of knawledge in this man I mon call it ſanctified knawledge, quhilk al men that knew him micht cleirlie haue perſaued: Firſt, for that he vſed all his knawledge in ſciences, in artes, and languages (quhilk in him was not ſmall) as helpis and furtherances to that cheif point of knawledge quhairin ſtandis life eternall, euen of the Lord and of his Sonne Ieſus Chriſt quhome he hes ſent. Nixt in his account & eſtimatioun quhilk he had of all thir giftis, notwithſtanding excellent in them ſelfis, he

eſtemed him to knaw na thing bot Chriſt & him crucified. And laſt of al in yat ſingular bliſſing of God that accumpanied al his trauels, ſa that the lord be the viſibil incres declared, yat he planted in his name, he watered in his name, & as he laboured to him, ſa he reaped to him. He was wiſe, bot wiſe according to ſobriety. He was zealous, bot (quhilk is rair) his zeall was tempered with a halie diſcretioun, quhilk keipis men from committing of that quhilk is vnworthie of thair calling. For ſuppois the Diſciples of Chriſt wer commended fra that effect of thair zeal, that they left al to follow Chriſt, zit they ar als far diſcommẽded, quhen (as wald appeir of zeall) they craued that fyre micht cum doun from heuin and conſume the Samaritanes: zea, our Maiſter ſayis to them, Ze knaw not of quhat Spreit ze ar. Bot by the way ane of the Symptomes of the ſeiknes of our age appeiris not to be heit, bot cauldnes; and ſa our diſeis is the mair deidlie: for the bodie that is hait, is diſtempered, bot the bodie quhilk is altogidder cauld, is dead. Thair was beſide all

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thir graces in that notabill ſeruant of God ſic a rare and wonderfull grace of humility and meiknes, quhilk in ſic ſort ſeaſoned all the reſt of his graces, that he was content to abaſe him ſelf vnder al, and to becum as it wer ane ſeruãt to al, that he micht win al to Chriſt. He culd neuer be drawin to giue ouer hard and rigorous ane cenſure of ony: he met neuer the calumnies & bitter ſpeiches of men with the like, he ſpak neuer of the maiſt deboſchit ſinner, bot with pitie, ſchawing him ſelf euer touched with ane ſenſe of the commoun miſerie and corruptioun of nature. He eſchewed all ſchawis and oſtentatioun, to lurk at his ſtudie and meditatioun he tuke pleaſure, ſa that to be ſene he deſired neuer, except quhẽ the exercíſes of his calling drew him in publict. To be ſchort, all that luiked vpon him in all his occupations micht haue ſene him as a man out of the warld, conſecrat and ſanctified to the ſeruice of his God. We haue a common prouerbe quhairin we ſay, Familiaritie geners contempt: becaus men oft frequenting togidder eſpyis ilk ane in vther

ſic

ſic infirmities as makis them peice & peice to tyne that reuerent eſtimation, quhilk vs therwayis they wald haue: Bot ſurelie how ſa euer he wanted not his awin ſinnes & infirmities in the ſicht of his God, familiaritie with him brocht out the contrair effect: for as men grew in familiaritie with him, they eſpied euer farther & farther grace in him, of quhilk it come to pas, the greater familiarity the greater lufe and reuerence, as I haue heard gude men and of ſound iudgement, that had bene langeſt acquaint with him, and wer ofteſt in his cumpanie, giue him this teſtimonie (efter his departure) that they culd neuer eſpy in him onie thing, bot that quhilk was worthie of imitation. Now as in al thir things, quhairof I haue ſpokin, the Kirk of God in this time micht think them ſelf mekill addebted & behaldin to thair God in the perſon of this man: ſa eſpecially in that notabill gift of publict preiching and opening vp of the Text of Scriptures, to the greit comfort & ſingulare edificatioun of the heirers. With quhat haly grauity, with quhat ſpiritual au-

horitie, zea, with how greit euidence and demonſtratioun of the Spreit he diſchargit his point of dewtie, I refer mee to the conſcience of his heirers: the affectioun of his hart, the words of his mouth, togidder with his haill outward actioun did ſa concurre, that being as it wer ane man tranſported & rauiſhed him ſelf, he euer drew his auditor in the ſame ſenſe with him: and the maiſt gros of iudgement did perſaue that his miniſterie was not a bair and naked miniſtery, bot accumpanied with Spreit and grace. Sa that thair ar monie ſaullis now bliſſing the time quhairin it pleaſit the lord to deall with them be the miniſterie of that man, & mak the power of Religion to cum to thair hartis. And becaus that his forme of teiching, being ſa weill warranded, and hauing ſa ſpeciall ane bleſſing accumpanying it, may ſerue as a reull & exemplar to vthers that ſall cum efter, we haue not thocht meit that the poſteritie ſuld be defrauded of this benefite: bot rather or ſum thing ſuld not be extant to mak knawin his forme of teiching we wer content to tak the ſcrols quhilk we

fand

fand in the hand of ſum of his Schollers quha wrait at his mouth quhill he teiched, and to giue them furth to licht for the com fort of Goddis Kirk . And albeit it be true that in the letters we ar not able to expres and ſchaw furth that quhilk was maiſt ſingu lar in him quhill he vttered thir thingis be viue voice, zit in them we propoſe vnto zou his form that he keipit in publict preching quhilk may ſerue to monie gude vſis, baith to teichers & heirers, for he eſteming euer ſobrietie, prayer, & húbil meditation to be preferred to curious and preſumpteous in quiſitiõ, keipit in ye hádling of the ſcripture of God that halie ſimplicitie quhilk heir ze may perſaif. For as euery ſound is not Mu ſick, ſa euerie ſermon is not preiching, bot worſe then gif ane ſuld ſtand vp and reid a Homelie. And ſuppois art had taucht him weil aneuch to go heich in his ſtyle, and be exquiſite in his termis : zit in this cace o preiching ze ſall ſee him ſet all that kind o art, and the colouris forged in the brain o man aſide: Sa dangerous a thing eſtemed he it, & ſa it is indeid, not to deſcriue Chriſt

his

is croce in the awin colours, or to defile with humane eloquence! Besidis this, of im ze sal leirn heir that preiching and o-inning vp of Scripture, stãds not in liberty f discoursing, men taking small occasions f the words, & thairby carying the heirers r fra the present purpois, bot standis in a ain & euident opening vp, & precise stic-ng be the words & purpois of the text: & en hes thou a warrand in vttering: then is also that the people edifies in heiring, uhen na thing sounds in thair eiris bot his ord quha hes promeist the blessing, and e thing quhilk is solidlie grounded thair-on. Then ar men brocht to beleue becaus e the nobil man of Berœa efter seking of e Scriptures they find it to be sa as hes ne spokin . We offer then thir few Ser-ons for the reasons quhairof we haue spo n, not to the proud & wise of this warld, quhais eies the croce of Christ & al prei-ing semis fulischnes, bot to the humble d meik scheip of Christ, to be weyit be em in the richt balláce of the sanctuary, at is examined according to the cannon

and

and rule of the Scripture: and we doubt n
thing bot they ſal find weicht in them. An
ſeing that the calling hame of ſic ane Am
baſſadour of peace portendis weir: and th
remouing of ſic a licht threitnis darknes
wraith, let vs ſeik al be the tears of repẽtã
to preuent the imminent judgement. Th
Prophet Amos cals it ane euil time quhai
in the prudent keipis ſilence: ſa we may c
this a hard & ane euil time quhairin ſa pr
dent, ſa graue & learnit a man keipis ſilẽc
& is callit hame to his reſt for the ſins of
land. I wil not detein zou Chriſtian reid
with langer letter fra the purpois. As th
man in his life time waited not for hono
for riches, for pleiſure, for the coũtenãce
mẽ, bot w̃ Simeon waitit for the cõſolati
of Iſrael: ſa hauing imbraced his ſauiour
the armes of his ſaull, ioyfull & peaceab
was his departure, & his eies ſaw the ſalu
tioun of the Lord, with quhom as he ring
now in ſaul, ſa ſal his body be raiſit vp at
laſt day, and his glory accompliſched. Th
Lord mak vs to liue the life & die the deit
of the richteous, yat with them we may b
pertakers of that glorie. Amen.

VNTO THE TOVN AND Kirk of Edinburgh anent the departure of thair maist godlie, learned, and painfull Doctour and Pastour, M. ROBERT ROLLOK.

SONNET. I.

THy Divine Doctor deirest novv is deid,
Thy peirles Preicher novv hes plaide his part:
Thy painfull Pastor, quha in loue did leid
Thy little Lambes, vvith svveit and tender hart,
Hes dried his dayes, vvith sair and bitter smart,
To purchase pleasand profit vnto thee.
His vvords, his vvarks, his vvayes, his vertues gars
Thee get this gaine of great felicitie.
Hovv thou suld liue, and hovv that thou suld die
In Iesus Christ, he hes in vvord and deid
Declared and done vnto thine eare and eye,
Als vveill as thou could euer heare or reid.
O follovv then, till thou attcyne to this:
And schavv a thankefull hart to him and his.

II.

RIcht happie vvar his hearers, vvhen he liued,
And happie vvar his hearers at his dead:
Bot happier quha heiring baith, belieued

That

That vvord of life, quhilk can not fall nor fead.
I heare hovv humblit mekill dule vvas maid
Be all his hearers, at the buriall:
And iuſtly: for he ſtude them in great ſtead,
To leade them to the life celeſtiall.
Bot let vs Paſtors, and zou people all
Haſte to that happines vvherein he is:
Profeſſing truly Chriſt on quhome vve call,
As he hes teached and practiſed quhome vve mis.
Sa ſall the preaſſing to his halines,
Mak vs atteyne vnto that happines.

To the defunct.

OF Chriſt thou vvas the Paſtor, and the ſchei
That hard his voice, and louinglie obeyit,
That fed his Lambis and cairfullie them ke
With painfull labour, and na tyme delayit,
On Chriſt thy hart vvas haillie ſet and ſtayit:
Of Chriſt thou euer thocht, thou ſpak, and vvryt
With Chriſt thou vviſſed all thy vvarkis arrayit,
In Chriſt, in life and deid, vvas thy delyte.
Be Chriſt, nocht ellis, thou ſocht to be perfyte:
And finallie thy Chriſt to thee vvas all.
Sa hes he crovvnd in thee that vvark ſa greit,
And brocht thee to his blis perpetuall.
O! micht I follovv as I cleirlie ſee
Thy rare example! ſa to liue and die.

M. I. MELVILL.

The first Sermon.

2. Cor. Cap. 5.

1. *For vve knavv that gif our earthly hous of this Tabernacle be destroyit, vve haue a buylding giuen of God, that is, a hous nocht made vvith hands, bot eternall in the heauens.*
2. *For therefore vve sigh, desyring to be clothed vvith our hous, quhilk is from heauen.*
3. *Becaus that gif vve be clothed, vve sall not be found naked.*
4. *For indeid vve that ar in this Tabernacle, sigh and ar burdened, becaus vve vvald not be vnclothed, bot vvald be clothed vpon, that mortalitie might be svvallovved vp of lyfe.*

IN the Chapter immediatlie going before, the Apostle Paul hes bene speiking of the afflictions that he sufferit in his awin person, and hes declait that thair was twa things that held him

vp in thoſe afflictions, the ane thing preſent, the vther thing to cum. The thing preſent, the power of God, the lyfe of Ieſus; this held him vp in ſic ſort (ſayis he) that quhen he was dying vnder afflictioun in the bodie, zit the lyfe of Ieſus was manifeſt in him, and he was liuing in ſaull: and the mair his bodie was decaying and wearing away, the mair the inner man, that ſpirituall lyfe that flowis from Chriſt, grew and was renewit. Woe to that man that dyis altogidder: thou mon die, & this bodie & lyfe mon ſeuer, the bodie mon gang to the duſt, bot luik that ſaul & bodie gang not togidder. Luik that as thou findis the bodie & lyfe naturall to decay, ſa thou find that ſpirituall lyfe, that flowis fra the Lord of lyfe, to grow, or ellis of neceſſitie thou mon haue ane wofull departure. This is the thing preſent that held him vp. Ane other thing and greater quhilk was not preſent bot to cum, held him vp vnder all the afflictiounis that was laid on him, quhill he vtteris in thir wordis, *The momentanea lichtnes of afflictioun vvirkis vnto vs ane euerla ſtirg vvecht of glorie that paſſis in excellencie.*

This

Thir ar the wordis of the Apoſtle, quhairin he wald leirne vs that efter all thir afflictiounis ar done & endit, thair abydis ane glorie efter this lyfe, that paſſis in infinite degreis aboue all the afflictiounis that euer came to man in this lyfe. Will ze luik to the nature of the afflictiounis, firſt they ar licht, that is ane propertie: then they laſt bot for ane moment, that is ane vther propertie: the weicht of them is licht, the time of thair during is bot ane moment. *Bot the glorie* (mark euery word of the Apoſtle) *The glorie* (ſayis he) *paſſis in excellencie*. It is not onlie excellent, bot it exellis in excellencie, excellent aboue excellécy, ane heip aboue ane heip moũting vp to an infinit heip. thé luik to the wecht thereof, it is not licht, bot it is heauie: the afflictiounis war licht as ane fether, or as the wind in compariſon of this glorie, bot the glorie is heuie & weichtie, ane wecht of glorie that paſſis in excellencie, this is the firſt propertie. Than luik to the tyme, the afflictiounis wer bot for ane moment. And gif thou ſuld liue ane thouſand zeirs, and be afflictit als monie zeiris (for all thy

dayis, and thy beſt dayis, & thou ſuld liue
neuer ſa weill, ar bot dayis of affliction) all
the thouſand zeiris ar bot ane moment in
reſpect of that eternitie that followis. Thē
let euer zour eie be vpon eternity of joy,
or eternitie of paine, eternity either of tor-
ment or of reſt. Afflictioun is bot for ane
moment, this glory that paſſis in excellen-
cie is eternall in time. Luke how grea
things is ſpoken in few words. Ane glorie
paſſing in weicht and eternitie. And quhē
he hes tauld zou all that he can, he hes no
atteinit to the thouſand part of the great
neſſe of that glorie: neuer man thocht of i
as it is, nor it could neuer enter into the
hart of man that excellent glorie that i
preparit for them that loue God. 1. Cor. 2
9. Quhen he hes ſet doun thir twa pointi
in the end of the Chapter preceiding, he
gais forward, and he ſchawis quhat he i
doing in the mean time quhill he get thi
excellent glorie. Learn to do as he is do-
ing, he ſayis my eies ar not vpon the warld
My luke is not ſet vpon thir viſibill thingi
that men hes ſa great pleſure into: bot m
eies ar liftit vp, and I am luking to thingi
in ui

nuisible, that the mortall eie of man can not see, becaus al thir things visible ar bot temporall, and will decay. Gif it wer ane kingdom and thou begin to rest or repose upon it, it will decay, and thou sall fal doun togidder with it, and perische euerlasting-ie, Bot the things inuisible ar eternall, & he quha leanis and reposis thairon, sall get eternitie. Luke to the conditioun of those thingis quhairupon thou reposis in this varld. For gif they be things heuinly, spi-rituall and eternall, thou sall be heuinlie, spirituall, and eternall. And as euer thou vald wis to se that glorie, luke that thy eie be set thairon in this eirth, luke that thy eie be mountit vp aboue al thir eirthly things and that thou keip the heuinly thingis in thy sight: forzet them not, for gif thou die and they be out of thy sight, thou sall ne-uer sie them. Take plesure to luke to that excellent glorie, and thou sall obteine it, ytherway is not.

Now I cum to the text: I sal let zou see the dispositioun of the Apostle, and quhat he esteimis of this life present, quhairof we account sa mekil, and quhairupon our hart

and mynd is sa set to keip it . All our terrour is for the parting of the saull from ye bodie, luik to Paule quhat he dois, and behald his disposition either in lyfe or deith. Brethren, we haue the mair mister to tak tent to thir thingis, becauſe we ſall all be put to the pruſe: happie is he that can be preparit. The Apoſtle hauing ſpoken this that his eie was ſet on that heuinlie glorie It micht haue bene ſaid, thou ſettis thyne eie vpon ane lyfe aboue, bot tak heid Paul thou ſall die in the mein time, is not lyfe & deith twa contrares? thou mon die, and that bodie of thyne mon be diſſoluit? luiks thou euer to ryſe againe? thinkis thou anie vther thing bot to be diſappointit of lyfe? luikis thou that that body of thyn, being diſſoluit in duſt, ſall ryſe againe to glorie? This is ane ſair tentatioun, and ſundry thinkis eſter this maner. The Apoſtle anſweris, *We knaw that gif our eirthlie hous of this Tabernacle be diſſoluit, we haue ane bylding gizen be God, ane hous not maid with handis bot eternall in the heuinnis.* Leirne ane leſſoun heir. Ze ſe quhil ane man is luiking to heuin, he will not be without tentatioun, nay

not Paule him ſelf, nor na vther man nor woman, that hes thair conuerſatioun in heuin. And the ſpeciall tentatioun of him quha wald faine haue lyfe, is deith, and the dreidfull ſicht of deith, and deith is euer in his eie. He was neuer borne bot deith will tempt him, deith will be terrible to fleſche and blude, and quhen he is luiking vp to that licht and glorie in heuin, it will cum in betwixt his eie and the ſicht of heuin, as it wer ane terrible black cloud, and ſum tyme will twin him and that ſicht of heuin. As quhen ane man is luiking vp to the Sun, ane cloud will cum in on ane ſuddainty and tak the ſicht of the Sun fra him: ſa quhen ane man is luiking vp to the Sun of richteouſneſſe Chriſt Ieſus, that cloud of deith will cum in and cleik the ſicht of Chriſt fra him. This is our eſtait heir, and thair is nane acquainted with heauinlie thingis, bot he will find this in experience as Paule did. Bot quhat is the remedie? In the firſt worde of the text that we haue red he ſayis, *Weknavv*] and we ar aſſured, for the word importis ane full aſſurance, ane faith, and ane full perſwaſioun. Then

the remedie aganis this tentation of deith is only faith, ane full perſwaſioun & licht in the minde of the knawledge of the glorie of God in the face of Chriſt, with ane gripping and apprehenſioun thairof: this is the onlie remedie. The man that lyis in ignorance, and hes not this knawledge, he is oppreſſit be deith. Sa euer ſeik, and ſeik earneſtlie for licht, Chriſt is licht: and let zour pleſour be in licht, for deith is darkneſſe, and it ſmoris the ſaull except it be lichtuit with this licht that cummis fra the face of Ieſus. Bot to be mair ſpeciall, quhat licht and knawledge mon this be? quhat aſſurance man this be? Thou man knaw and be aſſurit, not that thou will be exemit fra deith; nay, begyle not thy ſelf, die mon thou, and reſolue to die: ſa it mon not be ſic ane aſſurance as to be perſwadit that thou ſall not die, opponing thy ſelf to deith, ſaying, I will not die, & I ſal not die. Thē quhat aſſurāce & knawledge mon this be? Euer this, that efter I am dead I ſall ryis againe to lyfe. It is trew, ô Death, thou ſal ſeaſe vpon my bodie, & thou ſall not leaue it quhill it be diſſoluit in duſt, bot quhen thou

thou hes gottin this bodie dissoluit, I sall recouer ane new glorious bodie: Thair is the meiting of this tentatioun, assure thy self of lyfe efter deith. Seik this assurance, and labour to pearce with the eie of faith throw the cluds of tentatiounis to se that lyfe in Christ quhilk is hid vp aboue those cluddis. Seik that eie of faith to pearce in throuch those cluds, to schaw the that life and the Sun of richteousnesse Christ Iesus. Now the wordis would be weyit particularlie; and first, mark ane descriptioun of this death, and of the tentations that wald seuer the from that lyfe eternall. The wordis ar thir, *Gif our eirthlie hous of this Tabernacle be dissoluit.* Then quhat is death, ane dissolution and louesing of ane thing that was joynit togidder, ane dissoluing and scattering of the parts of it: it is not ane vtter destruction of it, the thing that it dissoluis, it wrackis not vtterlie. It lyis not in the handis of deith to wrack the thing it dissoluis: it may weill louse it and cast it sundrie, bot it can not destroy it. Then deith is ane dissolutioun, not ane destructioun: ane dissoluing, quhairof? Not of the saull, it lyis not

in the power of death to louſe thy ſaull, or ſunder the partis thairof, thou hes that advantage. Death will diſſolue and louſe thy houſe, the ludging that thou dwellis in, that is, this bodie quhilk cleithis thy ſaull. Thou art termit be thy ſaull, and the ſaull properlie makis ane man to be ane man, it is the cheif part of man, and the bodie is callit the ludging of the ſaull, and the ſaull dwellis in it as in ane houſe. Sa deith is the diſſolution of the body, of the hous, quhilk it lowſis into powder: zea it will louſe all the members and partis of the houſe. O, bot mark, quhen it cummis to powder and aſches, it lyis not in the handis of deith, to deſtroy the powder & aſches of the bodie, bot that powder & aſchis in ſpyte of deith wil be gatherit & ſet togidder in ane mair glorious forme of bodie nor euer it was be foir. Zit luik how the Apoſtle deſcryuis yis houſe: firſt fra the matter, ſecundlie fra the forme thairof. As for the matter he callis it *our eirthlie hous*. This bodie is bot clay, euin ane lump of that clay & eirth quhairupō thou gāgis, eſteim of it as thou wil: ze ſe the mater of this body is vile & contēptible. As for the form thairof, it is ane hous,

nocht ane hous that hes ane fundatioun or biggit on ane groundſtane, bot ane Tabernacle and flitting tent. It is ſet doun heir ye day, the morne tane vp & ſet doun in ane vther place. Thy body is ane pauillion that mẽ trãſports hither & thither as they pleis. Thẽ thou ſeis that thy body is ane thing littlle worth, quhidder thou luik to the mater quhairof it is maid, of the eirth, or to the forme thairof, ane vnſtabil tent or pauiliõ. Now mark this weill, brethren, quha ſpeiks this? It is Paul. How ſpeikis he it? be faith. Speikis the body this? Na. Quhat thẽ? the ſaul that dwellis in the body as in ane ludging ſpeikis it. The ſaull is ſpeiking of the body, the faithful ſaul of Paul is ſpeiking of his fraile body. Then leirn how little faith counts of deith. Leirne alſo how little the faithful ſaul coũts of the body, zea eue thẽ quhẽ it is dwelling in ỹ body, it wil lichtly the ludging thairof: It wil cal it ane lũp of clay, ane tabernacle, ane tent, an frail hous. It wil count na mair thairof nor ane glorious king wil count of ane coit hous, he hauing many fair Palices. Weil brethren, it is faith yat dois this, it is not the ſaul allane ỹ cã coũt ſa lichtly of deith, or the frail body

Gif thou haue onlie the ſaull in the bodie and want this faith, the ſaull will think the bodie ſweit to dwell in. It is faith and the faithfull ſaull that dois the turn. And thair is not ane better argument nor this to ſee gif thy ſaull be faithfull or not. Luke quhat eſtimatioun thou hes of thy body & carcaſe, quhat account thou makis thereof: I ſay to the, gif thou hes thy cheif pleſour in eſteiming of thy bodie, decking and feiding it, following thy appetyte, wallowing in the luſt thairof, gif thou liues in ſic eſtimation of thy bodie, I ſay thou hes a faithles ſaull remayning within thy bodie. Wo to that faithles man that hes na vther pleaſure, nor cá grip nor ſeik to na vther thing, bot to the pleſing of that fleſchlie bodie, without regard of the pretious ſaul: allace in pleſuring thy bodie, thou tynis thy ſaul, thou makis thy body thy heuin, & thou teſtifies plainly that thou wants that licht & ſenſe of that heuinlie bodie, quhilk ſall be efter this lyfe. This far for the deſcription of the death of the body, quhilk is the hous of the ſaul, learning vs to eſteim of the ſaul and bodie as they ar in deid, and that not

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with ane fleſchlie ſenſe, bot with the ſpirituall eies of faith.

Now we cum to the lyfe that is contrarie to deith. Thair is twa partis of man, his ſaull and his bodie, this glorie quhilk we ſpeik of, is not the glorie of the ſaull onlie, bot the glorie of the bodie likewiſe, ane glorie belanging baith to ſaull and bodie. *We* (ſayis he) *ſall get ane buylding*, not ane ſarie houſe, as this eirthlie bodie was, bot ane fair buylding. He callis the bodie quhilk we haue preſentlie ane hous, bot the body quhilk we ſal get he termes it ane building thou gat this body fra nature, that vther is aboue nature, nature cā not giue the that other body, God ſall giue the it aboue nature, & againſt nature. Quhat buylding is this? It is ane hous not biggit with the handis of mē, it is biggit with Gods awin hād: the Lord immediatly with his awin hand biggis vp this buylding. The former houſe of yis body was vnſtabil, & had na abiding, for this bodie paſſis away, but this ſecund buylding, is ane hous that ſal neuer fal nor flit bot ſal be eternal: quhen thou ſal get this buylding, thou ſal not neid to be feirit

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for the dissolutioun thairof, it sall neuer be dissoluit. Quhair sal this buylding be biggit? men regardis mekill situatioun in buylding? This hous in the quhilk we dwel heir it is biggit in the eirth, and it is ane Tabernacle pitchit quhylis in this place, quhylis in that place, bot the situation of this buylding sall be in the heuin. For I assure thee, fra anis ane man is glorifyit, and enteris in that glorie, he sall na mair returne to the eirth. The eirth dow not beir ane glorifyit person Christ glorifyit could not byde in the eirth, bot being glorifyit, he went to that glorious mansioun in heuin. Thou sall na sooner be glorifyit, bot thou sal moũt vp to heuin as Christ did. Weill then, thair is the glorie, and thair is no word heir, bot it aggregis that passing glorie. Euerie word lets vs see the greatnes of that glory, & zit it is not all tauld. Nay, Paul can not tel thee al the glorie that sal be in the glorifyit bodie, he hes maid bot ane little inckling of it. It is bot ane buylding quhairof he tellis thee. Zit mark, quha is this that speikis this? It is Paul. How speikis he it? be faith. Is it his mouth that speikis it? Nay. It

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is the ſaull that ludgis in the bodie that fallis out in the extolling of that buylding that it ſall dwell in. As ane ſillie man in ane Coit houſe, appointit to glorie, ſuld ſay: I am now ſitting in ane ſarie houſe, bot I ſall anis ſit in ane glorious Palice. Sa marke, Faith will cauſe the ſaull mount vp aboue the bodie, and quhill the ſaull is in the bodie, Faith and Hope will lift it vp, and put it (in ane maner) in heuin. Thairfoir this ſame Paul ſayis in the third chapter to the Philip. the 30. verſe, Be faith and hope he had his conuerſatioun in heuin, quhill hee was zit dwelling on the eirth. Get thairfoir faith and hope, that enteris the in the poſſeſſioun of that glorie, & befoir the ſaull be ſeuerit fra the body, they will in ane maner put the in poſſeſſioun thairof. It is the to-luik to heuin that makis the ſaull of Paull to rejoyce in this glory. The Coitter that hes not a to-luik to ane better hous, he is a fuil to deſpyſe this coithouſe, bot he that hes ane to-luik to ane better, quha cã wyte him to deſpiſe yis cothous. I will tel the my counſel, befoir thou diſludge out of this bodie, for als fraile as

it is,

it is, wit weill of ane better, gang not out of the hous dore, except thou wit yat thou ſal enter in ane glorious houſe. I aſſure the and thou be not prouydit for ane better houſe, and haue not faith and hope of ane better thá that quhilk thou ludgis in, thou ſal enter in ane worſe, thou ſal get that bodie againe quhilk was euill befoir, bot then it ſall be ane thouſand tymis worſe: for the ſaul ſal be ſchot in that body again, & then thou ſall be ſchot baith ſaull and bodie in that foule dungeoun of Hell. Sa, brethren, luke for ane glorious buylding, and thou that eſteimis not of this bodie, be cairfull for a better. Ane vain prodigall man will eaſt his ſaull out of this bodie, and in the mein time wil not be prouydit for ane better ludging thairto. He is not eſtemit ane man in thir dayis, that will not hazard and eaſt out his life for ane euil cauſe and quarrell. Trowis thou that ſaull of thine ſall get ane better ludging heirefter, and thou not prouydit thairof be faith & hope heir, nay, nay. O bliſſit is that man that deis in ane gude cauſe. And quhat better caus cā be nor Chriſtis cauſe, quha is the God of life.

lyfe: Aſſure thee thou that will die for Chriſtis cauſe, thou ſall get ane buylding in heuin: thou that takis na cair of this lyfe for Chriſtis cauſe, death ſall be advantage to thee. The Lord grant vs ane to-luiking to that heuinly buylding, and ane aſſurãce of that heuinlie life. This mekill for the aſſurance that Paul hes that he ſall dwell in heuin. Now in the verſe following learn how he groundis this aſſurance, and quhat warrand he hes for him. Faith is not ane word as to ſay, (I beleue:) and hope is not ane word as to ſay, (I hope) Na, bot thou mon haue ane warrand of thy ſaluation in this lyfe, or ellis I aſſure thee in the name of God thon ſall neuer get heuin. It is ane ſtrait way to cum to heuin, and it is wonder hard to get the aſſurance of it: it is na ſmall mater to get ane aſſurance of lyfe euerlaſting efter death. Than luik quhat warrandis this man Paul had, that thou may preis to haue the lyke. The firſt ground of his aſſurance is in this ſecund verſe. For (ſayis he) *For this caus vve ſigh deſiring to be clothed*, to put on as it wer ane garment: Quhairwith? *With our hous quhilk is fra heuin.*

Thir ar his wordis. Then his firſt warrand and ground of his aſſurance is ane deſyre of that ſamin glorie. Quhat ſort of deſyre? Ane earneſt deſyre with ſiching and ſobbing: not ane cald deſyre, bot day & nicht crying and ſobbing for lyfe. Trowis thou ſa eaſily to get heuin that can neuer ſay erneſtlie in thy hart, God giue mee that heuinlie lyfe: na, thou will be diſappointed: It is the violent that enters in heuin. MAT. 11.12. as ze will ſee ane man violentlie thring in at ane zet. Thou that wald gang to heuin, make thee for thringing throw quhill all thy guttis be almaiſt thruſtit out. PAVL in the 8. chap. to the Romanes, the 22. and 3. verſes, vſis thir argumentis aganis thoſe wickit men that can not ſich for heuin. Firſt he takis his argument fra the elementis, the ſenſles and dumb creaturis, quha ſobbis and gronis for the reuelatioun of the ſonnis of God, and trauellis for that time as ane woman in hir birth. O miſerable man the eirth ſall cõdemne the, the flure thou ſittis on is ſiching, and wald faine haue that carcaſe of thine to heuin. The waters, the air, the heuinnis, al ſiching

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for that laſt delyuerance, the glorie apperteinis to thee, and zit thou is lauchand, allace quhat ſall betyde thee. The other argument he takis fra the ſiching of mē quha hes gottin the ſpreit of God: We alſo (ſayis he) quha hes the firſt frutis of the Spreit, euen we do ſich in our ſelfis, wayting for the adoptioun, euen the redemptioun of our bodie. Thou that hes not gottin the ſpreit ſall neuer ſich for heuin: fleſche and blude will neuer ſched ane teare for heuin. It mō only be the Spreit of Ieſus, that mon fetch vp the ſich out of the hart, and the teare in the eie. Rom. 8. 26. Sa he takis his argument fra them quha hes gottin ane ſenſe of the Spreit of God, and redemptioun of the bodie, to proue the certaintie of that heauenlie kingdome and glorie. Now thair can not be ane ſurer argument to vs that euer we ſall obtein glory, nor this ſiching in hart for it, and this earneſt deſyre thairof. Gif thou finde thy hart deſyrous of glorie, ane ſure argument thou ſall be partaker of glorie. It is ſaid, Bliſſit ar they that hungers and thirſtis for richteouſnes, for they ſal be fillit. Mat. 5. 6. Sichis thou for Chriſtis

richteouſneſſe and thy glorie, aſſure thee thou ſall get ane ſweit filling. Mark it. I ſay to thee, thou hes not onlie throuch this erneſt deſyre of glorie, ane aſſurance that thou ſall ring in glorie: bot (luik to zour experience) that deſire is not ſa ſone begun of that life & glorie, bot als ſone the ſaul of the faithfull begins to ryſe with joy. Quha euer zit was he that gaue ane ſich fra his heart, raiſit vp be the Spreit of Chriſt, that felt not with that ſich, ane joy in his heart? Learn it be zour experience. This lets vs ſee, that the deſire and thriſt of glorie, puts vs in preſent poſſeſſioun of ane part of glorie. Or thou cum to it deſire it earneſtlie, and I promeis thee in the name of the Father, thou ſall be preſentlie put in poſſeſſioun of ane part of that heuinlie inheritance. It is trew thou ſall not get it all heir, zit thair is nane vther heuin efter this life, bot that heuin quhilk thou gets begun in thee in this life. Alwayis luik euer for that joy that is be ſicht. Thair is twa joyis the ane be ſicht, the other be faith. 2. Cor. 5. 6. The ioy be faith is in our pilgrimage in this lyfe. The ioy be ſicht is efter this life

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quhen with our eies we ſal ſee Chriſt. The joy be faith is to luik to Chriſt a far of, and zit we reioice, and luſis him that is far abſent. 1. Pet. 1. 8. Faith hes ane joy that it enjoyis, be ſpeiking and thinking. Sicht hes the joy that it enioyis be preſence, The joy of the eie greit in quantitie, and the fulnes of joy: the joy of faith not ſa great, for it is the joy of ane Pilgrime, not as zit cummit to his hame. The joy of the ſicht is quhen we ſall ſee our glorious Lord, face to face, quhom we ſee only now be faith. 1. Cor. 13. 12. This is the fulnes of joy. The joy of faith, quhilk is induring our pilgrimage, is not ſa full. O how greit ſal be the joy at the perfite ſeing of Chriſt. Think neuer to haue the joy be ſicht efter this life, except in yis lyfe thou haue the ioy be faith, as the arliſs penny of the vther, & except be faith thou get ane ioy anis or thou gang fra this lyfe, thou ſall neuer ſee the face of Chriſt, nor haue ioy in him. Sa brethren, it is ane gude thing to haue that deſyre of heuin. Sich and ſob, and deſire with Paull for heuin. For it is ane ſure Chartour and Evident, of thy euerlaſting inheritaunce.

And neuer ane eirthlie Lord had ane ſurer chartour of his land, nor thou, that hes ane deſyre of heuin, hes of thy inheritance in heuin. For thir eirthlie euidentis of land ar without thē in thair kiſtis, bot this euidēt of thine is writtē & ingraft in thy hart. Now quhen extremitie is threatned, it is time to ſeik thy warrands of this heauinlie inheritance. This preſent countrie is gude for thee, and the beſt countrie that euer thou ſall ſee, except thou find this warrand of ſiching, and deſiring for that heuinly inheritance. And therefoir let ſcorners and mockers ſcorne as they will, the children of God mon powre furth tearis: And this is it that the Lord hes bene deſyring thir monie dayis bygane, he hes bene gentlie drawing out of vs this ſenſe; bot now he begins to preis it out of vs, that our eies may burſt out in tearis: and thou that can nocht ſob, and deſyre in thir miſerabill dayis to be diſſoluit, thou hes na trew mater of joy. Wo be to them that hes na hart to ſich for the trubill of Chriſtis kirk, bot is ay reddie to execute judgement aganis Goddis ſervandis quhen the Lord is preſſing them.

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Weill, the Lord ſall wring out tearis out of them in his wraith, that will not ſob in the time of the daunger and trubill of his Kirk. Then quhat is it that Paul ſichis for, and quhat deſyris he? He deſyris ane new cleithing to be put on abone, as ane cleithing abone ane cleithing, that is, he wald keip this ſame bodie in ſubſtance, and caſt off this filthie garment of ſinne and death, and put on that glorious ſchaip of the bodie of Chriſt. The reaſon is ſet doun, *For quhen the Lord ſall cleith vs, vve ſal not be fund nakit.* Sa this bodie ſal remaine in ſubſtance, bot ô the glorie and immortalitie of it. Mark the nature of ỹ ludging quhilk we ſal receaue, it ſal not be ane vther body in ſubſtance then this bodie quhilk we haue heir in eirth. The ſame bodie in ſubſtance we ſall haue in heuin that we haue heir. Heirin onlie is the difference, this bodie is vyle it is mortall, full of ſinne and wickedneſſe, vnglorious, ignominious, full of corruptioun, waik, infirme. Bot quhen this bodie ſall be changit in heuin, it ſall be changit not in ſubſtance, bot in qualitie. Paull 1. Cor. 15. 42. 43. 44. ſayis, The bodie is ſawin

in corruptioun, and is raiſit agane in incor ruptioun, it is ſawin in diſhonour, it is raiſit in glorie: it is ſawin in waikneſſe, it is raiſit in power: (the waikeſt bodie in heuin ſall be ſtarker nor the ſtrongeſt mā in eirth. Thē (ſayis he) it is ſawin ane naturall bodie, and is raiſit ane ſpirituall bodie. Sa the change is in qualitie: and thairfoir he ſayis to the Philip. 3. 21. quhen Chriſt cummis he ſall transforme (not aboliſche, bot trāsforme) in qualitie our vyle bodie like to his awin glorious bodie. Chriſt keipis in the heuin that ſame verie bodie quhilk he had in the eirth, & thou ſal keip the ſame body in heuin, quhilk thou hes in eirth: bot it ſal be alterit in qualitie, als far as the heuin & eirth is different. Brethren, this miniſters comfort. Thair is nane of vs bot naturallie we loue this bodie, then let this comfort thee, that ſuppois thy ſaull ſall be for ane tyme vncled of this body, zit thou ſal get it agane Ane vther comfort: deith dow not deſtroy it, the graue dow not be abil to ſwallow vp that bodie, bot the graue ſal keip it & the duſt & ſubſtance thairof, quhil the cūming of Chriſt, & then it ſall be compellit to ran-

der

der it agane. Lyfe ſall ſwallow vp deith: Bot deith nor the graue ſall not be abill to ſwallow vp the bodie of Goddis elect: Bot the reprobate ſall be ſwallowit vp of deith baith in ſaull and bodie. In the aucht chapter to the Romanes the tent & elleuint verſes, Paul miniſters thair twa conſolationis aganis deith. He ſayis, the bodie mon die becauſe of ſinne: bot he ſubioynis: The ſaull in the mein tyme ſall liue: and the Spreit of Ieſus ſall tak it and couer it with that blude. And albeit it was ane ſinfull ſaull, zit als ſone as the Father blenkis vpon it, wompled and wrapped as it wer in the blude of Ieſus, immediatlie he biddis it pas to glorie. He gais fordward. And quhair it micht haue bene ſaid, ſal we haue na conſolatioun in the bodie? He anſweris, Gif the Spreit of him that raiſit Ieſus fra the deid, dwell in zour mortall bodie: quhat then? he, that is, God the father that raiſit vp Chriſt from the deid: he, be his Spreit ſall rais zour bodies: that ſame body that is dead & laid in graue, that ſame body be Gods ſpreit, (for the ſpreit of Ieſus & the ſpreit of the father is al ane) ſal be raiſit vp.

Leirn then fra anis this halie Spreit of god tak ludging in zou, he ſall neuer leaue zou in ſaull nor bodie: he ſall accumpanie the bodie in the graue, and conuoy the ſaull to heuin. The ſpreit of Ieſus ſal gang with the ſaull and lift it vp. The eirth gets the body quhen the ſaull is ſeparate from it, zit the halie Spreit ſal gang to the graue with the bodie, and ſall remain with it in the graue, and with the leiſt pickill of duſt thairof: & quhen Chriſt ſall cum he ſall gadder it togidder, & mak ane hail bodie. Sa happie ar they that hes anis ludgit this gaiſt in thair ſaullis, for fyre, nor water, nor na vther power, euer ſall be able to deſtroy them, becaus that halie Spreit euer remaines with them. Now in the next verſe, becauſe it micht haue bene ſaid and objected: Thou wald not want the bodie, quhy ſichis thou then, and quhat meinis this deſyre, gif thou wald keip the bodie? *We* (the faithfull) *that ar in this Tabernacle, vve ſich and are burdened:* (bot mark our deſyre) *becaus vve vvald not be vnclothed.* (as ſum will ſay, Saull to God, & banis to the borrow mure in contempt of the bodie: trowis thou to be glorifyit in heuin

heuin without ane bodie? Na) *bot vvald be cleithed vpon, that mortalitie micht be ſvvallovved vp of lyfe.* As gif he wald ſay, I wald haue this fair cloke of glorie put on this bodie, that it micht conſume, and ſwallow vp all this ſtink of ſinne, that is in the body. Leirn then firſt the bodie as it is now, is ane burden. He ſayis: *We that ar in this Tabernacle, ſich & ar burdenit*, it is ane lead layit on the back of the ſaull, it is ane Tabernacle, bot ane burdenable tabernacle, as ane houſe ſmoring him doun, & he halding the ſame vp on his ſchoulders, that appeirandlie it wald be better to him to be out of it. Leirn ſecundlie the eſtait of them that dwellis in this Tabernacle. Gif the bodie be ane burden, then the ſaull mon grone and ſich as ane man vnder ane heauie burden. And the bodie is nathing bot ane hous of murning to the faithful ſaul, ſa lang as it dwels thairin. The wanton licht man thinkis this bodie quhilk he beiris about to be na burden, and will rin & loup with it, as thocht this carcaſe wer licht as ane fether. Allace he feillis not the burden, he is ſenſles, and like ane in ane feuer, and in ane rage, that

wats

wats nocht quhat he dois or quhat he ſufferis. Ane mountane is lying on him, and he feillis it not. Woe to thir men that are ſa wantoun vnder this miſerie. Amend in tyme, or the Lord ſal thruſt thee doun to Hell. Fy on thee that dwellis in Bethania, the hous of murning, and can not murne: Murne in tyme, or ellis I aſſure thee thou ſall murne for euer. This being the conditioun of men that dwellis in this Tabernacle, ſiching and deſyring, as ane woman with child to be releiuit, quhat is the end of this deſire? The end of the murning of the godlie is, not that they wald be quyte of the hous, as manie deſyris: that were wrang: for manie will murne vnder this hous deſperatlie, and the bodie wil be ane burden to the ſaull in them, and thair life will be diſpleſand to them: they wil think to get ane releif of the burden be the want of this preſent life, & wil put hand in them ſelfis, bot then beginnis thair euerlaſting murning, they neuer wiſt quhat murning was quhill that end come. Sa this is not the way to be deliuered of the burdene,

bot

bot the way is, to ſeik to put on ane cleithing on this bodie, and heir is the end of our deſire. It is cled with mortalitie, and that is all the mater of thy murning, it is not the ſubſtance of the bodie that cauſis thee to murne, bot ſinne that ſeazis on thy bodie, and gangis into the merche of thy banis, deith accumpanying ſinne. Then this mortalitie being ane accident of ſinne, quhilk is the cheif cauſe thairof, the remedie is: Seik to be cled with the lyfe that cummis of Chriſt. Souk in be faith ane drop of that lyfe of Chriſt. This will not deſtroy thy bodie, bot it will deſtroy the deith and ſinne that ſeazis on thy bodie. And the lyfe of Ieſus Chriſt in ane moment will ſwallow vp all that deith, and ſinne, and all that miſery that lay on thee. Thair is the way to dwell with eas in the bodie. Seik not to deſtroy the bodie, bot ſeik the ſlauchter of that ſinne and deith that lyis on thy bodie, vtherwayis ſaull and bodie baith ſall periſche, the hous ſall fall doun, and the man that ludgit in the hous ſall be deſtroyit.

Remem-

Remembet then, lyfe and deith ar not maters to mow with, they ar not wordis, nay, nay. Think grauelie of them, & befoir thy ſaul be diſludged, luik that thou be preparit for ane better lyfe, luik that thou finde the Lord of lyfe Chriſt Ieſus be his Spreit wirking the deith of mortalitie in thee, & the beginning of the lyfe that ſal laſt for euer. The Lord be his Spreit wirk thir thingis in zour hartis: To quhome be all prais, glorie, and honour, for euer and euer.

Amen.

THE SECOND SERMON.

2. COR. 5. CHAP.

5. *And he that hath created vs for this thing, is God, quha alſo hes giuen vntovs the arlis of the Spreit.*

6. *Thairfoir vve ar alvvayis bauld, thocht vve knavv that quhylis vve ar at hame in the body vve ar abſent from the Lord.*

7. For

7. *(For vve vvalk by faith, and not by ſicht.)*
8. *Neuertheleſſe, vve ar bauld, and loue rather to remufe out of the bodie, and to dvvell vvith the Lord.*

BRethren, ze that wer preſent the laſt day, hard quhat was the purpos of Paul in this place. Firſt he beginnis to comfort him ſelf, and all others that ar to die, and to be diſſoluit, againſt deith, and the terrours of deith. He (as he ſayis in the chap. preceiding ver. 18.) is luiking vp to heuin, & quhill he is luiking vp to heuin to ſee that end that he was anis to attein to, thair cūmis in betwixt his ſicht, and the licht of yat glorie and lyfe, ane cloud of deith, to haue cleikit out of his eies (gif it had bene poſſible) all to-luik to lyfe euerlaſting. The remedie aganis it, we ſchew zou was faith, & ane conſtant hope, with ane ſchairp, eirneſt, and ſtedfaſt luiking, euen to pearce in throuch deith, and that cloud of deith, and throuch deith to get ane ſicht of that lyfe, and licht of glorie, that lyis luid vp in heuin bezond deith. We knaw (ſayis the Apoſtle) and ar aſſurit, that our bodie and the eirthlie houſe of this Tabernacle, ſall be diſſol-

uit,

uit, zit we ſall get ane buylding for ane hous, ane buylding that is fra God, not maid with mannis handis, ane buylding eternall, that is ſituate in the heuin aboue the eirth. Quhen he hes ſet doun this remedie, he beginnis to comfort him ſelf & vtheris, be ane ſure faith, that efter deith he ſall liue agane, efter the diſſolutioun of his mortall bodie, he ſall receaue ane glorious bodie. The firſt argument of his aſſurance is fra the deſire he had of lyfe, ſiching with ane eirneſt deſire of that kingdome quhilk is fra heuin. This deſire neuer diſappointit man. Neuer was thair onie man that had ane eirneſt deſire of lyfe and glorie, and had the trew knawledge and mein to attein to this glorie, that was diſapointit of his deſire: bot quha euer deſirit maiſt eirneſtlie to be glorifyit, maiſt certainlie they liue now in heuin, and at this hour they ar glorifyit thair: and nane thair ſall be that ſall haue this deſire, and ſtryuis to thring in to heuin violentlie, Mat. 11. 12. bot they ſall enioy heuin efter thair departing. Now in the text quhilk we haue red, we follow out the aſſurances, and warrands

rands quhilk the Apoſt. hes of the glory of the lyfe to cū. The ſecūd aſſuráce & warrád of the lyfe to cum, is in the firſt words: *He* (ſayis the Apoſtle) *that hes creatit vs for this thing is God, &c.* The argument of the lyfe to cum, in thir wordis, is fra the end of our creation, God hes creatit vs to this end, to wit, that in the end this mortality quhairwith we ar cled, micht be ſwallowed vp of lyfe, thairfoir liue mon we in heuin. This is the end of our creatioun: thairfoir it can not faile, bot glorify it mon we be. Learne then: The maner of our glorifying is this: It is God, not man, that hes maid vs and creatit vs to this end: It is impoſſible that God can be diſappointit of the end quhilk he ſettis befoir him of his wark. Man may be diſappointed, for he wil begin ane wark for ſum purpoſe, bot oft tymis he will be diſappointed of that purpoſe: He will big ane houſe to dwell in, bot it may be he neuer dwell in it, ane vther will dwell thairin God, whē he workis ane wark to ony end, it is impoſſible that he can be diſappointit. All the warld gif they wald ſtand vp and oppone to Goddis wark, they can not hin-

der it: That wark that God workis in vs, is ſic ane wark that tendis to lyfe as to the end thairof. Quha ſall condemne (ſayis ye Apoſtle) it is God that juſtifyis. Rom. 8. 33. Wil he iuſtifie thee? al the warld ſal not be abil to condemne thee. Wil he ſaue thee? all the warld ſall not be abill to make thee periſche. Sa it is of his hail Kirk in general. Suppoſe al the warld wer conſpyrit aganis his Kirk, he will haue it ſaif: and wonderfullie workis he the ſaluation of his Kirk, & euery member thairof: throuch deith he bringis them to lyfe: ſa that it is follie to men to ſtryue againſt the warkis of God. Zit luik to the wordis: *He that hes creatit vs to this end, is God*. Quhat creatioun is this that he meinis of? Is this that firſt creatioun of Adam and Eua? Of euerie ane of vs in them that was at the beginning? Not ſwa: that creatioun faillit. Indeid we wer firſt creatit to liue, and throw that firſt creatioun euerie ane of vs gat ane certaine richt to liue for euer: bot that richt we loſt in our awin default, we ar fallin fra that richt of our creatioun in the fall of Adam. Sa we mon ſeik ane vther creatioun or we

ſal

ſall neuer ſee lyfe: for we haue na richt to that firſt creatioun that was in all halineſſe according to the Image of God. Eph. 4. 24 Gif thou ſtick to that firſt creation & auld birthricht, thou ſal neuer ſee life. Then the Apoſtle meinis of ane vther? Quhat vther making or creating of vs is this? It is our regeneratioun and renewing again, quhilk is nathing ellis bot as it wer ane new birth and begetting, fra the quhilk we ar called new creatures. 2. Cor. 5. 17. Then brethren wald thou haue ane ſure argument that thou ſall liue efter this life? (and wo to the and thou liue not efter this life, wo to them that euer ſaw this warld, & they get nocht ane lyfe efter this lyfe, for this lyfe will away) Luik gif thou be regenered and renewed, luik gif thou be ſanctified, and finds ane ſlaying of thy luſtis within thee. Luik gif thou finds the lyfe of God be his Spreit wirking within thee, not this naturall life, bot this heuinlie and ſpirituall lyfe begun in thee, not be nature, bot be grace. Gif thou hes this, thou hes ane warrand thou ſall liue, and albeit this naturall lyfe ſall be takin from thee, thow ſall get ane vther

lyfe euerlasting in glorie: Bot gif thou find thee not renewed be the Spreit of grace, tak this life from thee, thou sall not get life euerlasting in glorie. Sa luik gif thou be a new creature, thou hes gottin ane greater grace, nor to be borne to ane earthly kingdome, gif sa be thou may assure thy self of life euerlasting. Quhat is this newnes in the new creature? This newnes that is in the new creature is nathing ellis bot that same life quhilk we sall liue in heuin, & is begun heir. This newnes is only this new lyfe of regeneratioun, quhilk lyfe sa lang as thou liuis heir (fra tyme thou hes gottin ane sponk thairof) peice and piece eatis vp the auld cankerit nature. The lyfe of God within thee, will consume (euin as thou consumis the meat thou eatis) the auld corruptioun that lyis in thy nature: & in the end, in the glorious resurrectioun of the deid, it sall be altogidder aboliſched. This lyfe then quhilk is begun heir, it sall oppin the mouth and swallow vp deith, and death thairefter sall haue na mair place. This life is onlie eating vp peice & piece deith heir: bot at that time it sal swallow it vp haillely

and

nd thou ſall ſay with Paull, Deith is ſwal-
lowed vp. 1. Cor. 15. 54. Sa weil is the ſaull
hat hes ane warrand of his new creatioun,
quhidder he die in his bed or out of it, he
all die with joy. Then my counſell is, ſe-
ing deith is daillie threatned, let euerie ane
preis to get this aſſurance of this new lyfe
egun in him heir, that it may ſwallow vp
eith: woe be to them that hes not this aſ-
urance. This is the ſecund aſſurance of life
uerlaſting. I pray zou mark thir aſſuran-
es, for Paul had ſic ane earneſt deſire, that
e ſocht al aſſurances and warrands of this
ife, and he is reigning now in heuin. Sa
hou quha thirſts efter life, learne at
im. Now reſtis the third warrand in the
ixt wordis, *Quha alſwa hes giuen vs the ar-
is of the Spreit.* Learne the wordis, for al the
octrine ryſis of the wordis. Then the
hird warrand is the Spreit of Chriſt Ieſus
n thee. Gif euer thou myndis to haue life
eirefter, thou mon haue Goddis Spreit in
hee: not onlie thy awin Spreit, bot Goddis
preit, flowing fra God throw Ieſus Chriſt
nd entering in thy bodie and ſaull. Behald
e liberality of God, quhen he be his ſprit

hes renewit thee, he will not tak that ſpreit fra thee, as ane man will doe quhen he hes biggit ane wark, he will tak his hand fra it, ſtand gif it will or not. Bot the Lord dois not ſwa: he hes renewed thee be his halie Spreit, quhilk he puttis within thee. O how the Lord puttis the third perſon of the Trinitie in thee, and makis him ane arliſ-pennie to thee of lyfe euerlaſting. Becauſe thy regeneratioun is imperfite, and thou hes not zit atteined to that life, thairfoir he lets his Spreit byde in thee, aſſuring thee as ane arliſ-penny, that quhatſaeuer God hes promiſed, he ſall performe it to thee, and thou ſall not be diſappointed of ane jot thairof. Sic is the infidelitie of our nature, all the promiſes, all the aithis quhilk he makis to confirme his promiſes, all his Sacramentis quhilk he hes joynit to his promiſes can not perſwade vs: bot luik to this third warrand, hes thou the Spreit of God, gif he be in thee, he will be quick, wirking joy with ſichis, he can not be idill, he wil be wirking the wark of regeneratioun baith day and nicht. Then anger him not. Eph. 4. 30. Away with filthy cogitatiounis, away with euerie

uerie rottin word, away with euery euill deid, labour to pleſour him day and nicht, & preis to keip him, and thou ſall haue ane warrand in thy boſome of lyfe, and quhen thou is dying, thou ſall find ſic ſweitnes in deith as is wonderfull to tell. Nane euer had the ſpreit of God bot in deith they had vnſpeikable joy. Sa ſeik to be in Chriſt and get his Spreit within thee, and getting this Spreit, keip him diligently, and powre out thy awin Spreit, bot neuer Gods ſpreit for then in all diſtreſſis thou ſall haue comfort. Now to reſume all: Ze that takis greit pleſour in zour Chartouris, the euidentis of zour inheritance and land, take tent to this, zour inheritance is in heuin: and thou is ane fuile quha thinkis that thou hes ane inheritance in eirth. For either ſall thou be ruggit fra it, or it ſall be ruggit fra thee. Na, luik as euer thou wald be ane inheritour, that thy inheritãce be in heuin. Thou is the fuliſcheſt begger, & the puireſt that euer was, and thou wer ane king, gif thou think thy inheritance to be in eirth: hauing laid this count with thy ſelf, my inheritãce is in heuin, then nixt luik that thou haue

thy Euidents thou ſall not bruik heuin: & thou haue not the Euidents thairof laid vp in thy Chartour kiſt. Now thy Euidents ar the ſame Euidents that Paul had, and the ſame kind of Euident ſeruis for all, it is ane inheritance that all men mon get, ane ſort of chartour mon ſerue for ane inheritance. Quhat then can be the Chartour and Euident? Can thou ſich for that heuinly inheritance? cã thou haue ane deſire of it? thair is thy firſt Euident: then findis thou thy ſelf to be renewit: finds thou Chriſts life in the? the life of Ieſus is manifeſt in me ſayis Paul 2.Cor.4.10. Findis thou the wickit lyfe of this warld reformit? thair is the ſecund Euident. Zit mair, finds thou the worker of the deſire, and the worker of thy regeneration, the Spreit of Chriſt within thee? then keip him weill. thair is the beſt Euident of all the euidents of thy inheritance: hauing thir aſſure thee of heuin: want thou thir or onie of them, thou ſal neuer get that inheritance in heuin. As thir three ar three Euidents of thy heuinly inheritance, ſa they ar three proppis of faith that grippis this heuinly lyfe, they ar the thre pillars that halds

vp

vp faith that is biggit on them: cut ane of thir pillars away, thou ſall tyne faith and hope. Bot heir it may be ſpeirit, Ar all thir thre of the nature of the lyfe to cum? I anſwere: As for the deſire, ſiching, and ſobbing for that heuinly inheritance, it endis with this lyfe, and in that lyfe to cum al weping ſall be tane away. Reuel. 21,4. Murne and grone in time, then heirefter ſall cum joy, & puir joy. Ane trublit joy is heir in this life, bot heirefter thair ſal be ane puir ſolide joy, and nathing bot joy. Sa this murning ceiſſis then, and is not of the nature of the lyfe to cum. Bot as to the new creature & regeneratioun, it is of the nature of the lyfe to cum: & it is the beginning & firſt part of that heuinly glory, ſa that our heuinly glory ſal be na vther thing bot ye perfyting of our regeneratioun. For quhen all this peltrie ſall be taken away, then we ſall fullie be renewed. As to the Spreit, gif euer he was powerfull in eirth, he ſal be mair powerfull in heuin, ſa that the ſame ſpreit that heir dwelt in thy body, ſall then glorify thy body, & mak it to ſchyne mair bricht then ye ſun. Thairfoir let vs ſeik this regenerati-

on, & the Spreit of Chriſt: for in thir twa ſtandis the perfection and the glorie of the life to cum. Now quhen he hes reckned out al the warrands of lyfe, quhairby he aſſuris him ſelf thairof, he concludis in the next verſe: *Then* (ſayis he) *vve haue confidence alvvayis*: As gif he wald ſay: hauing thir warrands, I haue confidence alwaies, that is, I am aſſurit of my glorie: & zit the wordis importis not onlie ane aſſurance, bot the effect thairof, quhilk is ane ſweit ſecuritie in the ſaull: for quhen euer onie man is aſſurit of lyfe, then the ſaull with ſweitnes will reſt: then cummis that peace of conſcience aſſuring vs quhidder we liue or we die we ar Chriſts: ſa this drawis on that bauldnes and confidence. Then luik the nature, the beginning, and ryſing of faith. It ſtandis and is buyldit vpon zon thre pillers, ane earneſt deſire of lyfe, regeneration, and the Spreit of God: Thir ar the thre proppis thairof, quhilk ar ſenſible to them that hes faith, and we ſuld be acquainted with them: Then of this ryſis the ſweit cõfidence of glorie, and ſecuritie, the repoſe and reſt of the ſaull and conſcience, and fra

the

the ſaull it cummis vp to the mouth, and brekis out in ane glorying: As this ſame Apoſtle vpon this confidence in his ſaull brekis out and ſayis, Quhat ſall ſeuer vs fra the loue of Chriſt? ſall tribulatioun, or anguiſche, or perſecutioun, or famine, or nakednes, or perrill, or ſword: Na, in all thir thingis we ar mair nor victorious throw him that luiffit vs. Rom. 8. 35. &c. Sa that faith being biggit vpon thir thre pillers, ſecuritie and confidence being biggit vpon faith, than bauldnes in mouth wil ſay, I defy all contrarie powers: lay the ſword, lay fyre, lay deith befoir mee, it will ſay, I defy them all: zea, let all the Deuillis of Hell cum befoir a man, and his faith be weil biggit, and confidence on faith, he will defy them all: zea, albeit they threatin damnatioun to him: for gif thou ſtand in Chriſt, liue ſall thou: albeit thou may be ſeuered from this mortall lyfe, al the warld can not ſeuer thee fra the lyfe of Chriſt. Seik this lyfe now in tyme, that in troubill we may ſay that we will reſt on Chriſt, and all the warld ſall not ſeuer vs fra him. Zit to go fordward in the vvordis: The Apoſtle as zit hes

hes not the full contentatioun in hart, for all this aſſurance. *For* (ſayis he) *We knaw that quhyll we ar at hame in the bodie, we ar abſent fra the Lord.* Gif we be at hame with ane thing, we ar on feild fra ane better. Allace, thou being at hame at thy awin houſe and fyre, thou is far on feild fra thy hame in heuin: quhill we ar at hame in this mortal bodie we are ſtrangers and pilgrimes fra the Lord. Brethren, ze ſall leirn heir ane great difference betwixt confidence and contentatioun. It is ane thing to haue contentatioun, ane vther thing to haue confidence. This Apoſtle had confidence bot not contentatioun. Thou art al begylit that thinkis thou hes ſufficient contentatioun in this warld. Wo is thee, zea althocht thou haue heuinlie graces, and thou think thou hes contentatioun either of glorie, or of ſicht: al is nathing. Quhy? becaus thair can not, nor ſuld not be contentatioun heir: na, the beſt nor maiſt confident man that liuis, ſuld not think he hes contentatioun in this preſent life. Al thy halines, faith, confidence & hope, ſuld not giue thee full contentation. Al the kingdoms, honour, & riches of this warld,

warld, quhilk is nathing but dirt and peltry in reſpect of thoſe heuinly things, ſuld not giue thee full contentatioun. And zit the warldly fuil will ſay in hart, I haue contentatioun and ſufficiencie. O, bot quhat ſaid Chriſt to him that decreit with his hart to mak wyde barnis: Fuil, this nicht thy ſaull ſall be takin fra thee. Luk. 12. 20. Away with ane opinioun of contentation in this eirth and thou wer ane king of al the eirth: Wil thou haue contentatioun without Chriſt? Will thou haue ſufficiencie, and not haue him quha is thy lyfe & glorie. Quhen thou is ane pilgrime fra Chriſt, and wandring fra thy coũtrie & inheritance, will thou ſay thou hes thy hartis deſire? had euer pilgrim full contentatioun during the tyme of his pilgrimage?. Then na contentation to the faithful ſaull bot in Chriſt. I ſal neuer think cõtẽtatiõ to be in my ſaul quhil I ſe Chriſt face to face. I giue the the ſame coũſel, zea, & I had al ſpiritual graces in neuer ſa great ane meaſure, na contentation for my ſaull quhil I ſee Chriſt. For al our bliſſimes ſtãds in the ſicht of Chriſt, and thou can not ſee Chriſt heir, becaus thou is abſent fra him.

For

For ſa lang as I am at hame (ſpeking of the ſaul ſa lâg as it is cloſit heir vvithin this eirthly Tabernacle) *I am abſent fra Chriſt*. And this preſon of my bodie ſa cloſis me about that I can not ſee Chriſt. Brethren, it is this mortall bodie that is cled vvith ſinne and mortalitie, quhairvvith vve mon be cled ſa lang as vve ar heir, that haldis vs fra the ſicht of Chriſt: It is impoſſibill ſa lang as thou art cled vvith the ſinfull body, to get that full ſicht of Ieſus, albeit he vver ſtanding on the earth, cled vvith his glorie. Sa thou mon be vncled of this mortalitie or thou can ſee him. And thair is the ground quhairfoir vve ſuld think na contentatioun quhill vve ar in this bodie. Becauſe ſa lang as vve dvvell in this mortall bodie, vve ſall neuer ſee Chriſt, nor get ane full fruitioun of his countenance. Thairfoir, brethren, tak not ſa meikill pleſure and delyte in this mortall bodie, for I aſſure thee it is bot ane preſoun halding the faithfull ſaull, and the eie of the faithfull ſaull from the ſicht of Chriſt: bot hovv ſone ſa euer it ſall be louſit thairfra, it ſall mount immediatlie vvith joy to Chriſt, and thair get full contentatioun

on in his face. Ze think ſa lang as ze want thir earthlie thingis, ze can not get contentatioun: (I ſpeik not of the wickit bot euin of the regenerate man:) bot quhen the ſaul gettis this glorious preſence of Chriſt in heuin, it ſal haue ane joy in infinite degreis greater nor euer it had in eirth. And albeit the bodie ſall ly heir in graue, and ignominie for ane tyme, zit all that ſall be recompẽſed be the glorious ſicht of Chriſt quhilk the ſaull ſall enjoy in the heuinnis, being ſeparate from the bodie. We think we can haue na heuinlie glorie & joy, except we haue this eirthlie bodie thair. It is trew indeid, the ſaul can not haue ſa great joy, as gif the ſaull & bodie wer togidder, bot it is als trew that the ſaull being ſeparate hes greater joy in heuin, nor ſaul and body can haue togidder in this eirth: Vtherwayis how wald Paull haue deſired to haue bene diſſolued, he hauing that confidence and arlis penny of glory, except he had deſired that joy in the ſaull. Allace, we ar ſa ſenſeleſſe that we think joy can not cum, except we get it in our bodie eirthlie. And this is ane pairt of our miſerie. Now in the nexr

verſe

verſe in ane Parentheſis, he caſtis in the cauſe quhy he is abſent fra God, and ane pilgrime heir, and ſayis: *For vve vvalk be faith and not be ſicht.* As gif he wald ſay, All the ſicht quhilk I haue of him is far of, luik how far the heuinnis is diſtant fra the eirth, als far is Ieſus diſtant fra the eie of the faithfull ſaull: thair is onlie ane far ſicht of him heir: all the ſicht of heuinly gloir quhilk we haif heir is like ane mote in reſpect of that ſicht we ſall get. It is ſa far fra thee, that it ſemis not to be the thouſand pairt of that fulnes that it is in deid. Thou ſeis it now as it wer ane mote, bot thou ſall anis ſee it as ane mountane in great fulnes. Sa Paull ſayis, I ſee my Lord bot far of, thair is ane greit diſtance betwixt the eie of my ſaull & him: and beſide this farnes, ſic miſt aryſis out of the ſtinking bodie of corruptioun betwixt my Lord and mee, like ane cloud, that it hydis my Lordis face fra me. Sa thair is twa impedimentis that hinders from the full ſicht of Chriſt. The firſt is the far diſtance of place betwixt him and mee. the ſecund is the reik and miſt of my corruptioun that gangis in betwixt me and him, that takis the

takis the ſicht of my Lord fra me. Find ze not this in zour ſelfis be experience? In the beginning of ane hour thou ſall haue ane ſicht of him, and agane or the half hour be paſt the ſicht of him is away, let be ane day or half ane day. Then meruell not ſuppoſe Paul compleinis of this, that he can not ſee Chriſt in reſpect of the farnes, and reik, that cummis betwixt them: wald to God we had ane ſenſe of this. Quha is he that anis granis for this, and ſayis, Allace, I am ane Pilgrime, it is ane far ſicht quhilk I haue of my Lord. O gif my ſaull wer louſit fra my bodie, that I micht be with him. Quha can ſay this? Na: we ar al ſleiping, & thair is na eie liftit vp to Chriſt in this great miſery. Wil thou ay cry peace in ſic ane miſerie? at laſt thou ſall be preſſit doun to Hell Zit to inſiſt vpon this verſe, *We vvalk* (ſayis he) *be faith, and not be ſicht*. Ze ſee heir then the conditioun of ane chriſtian is walking, not ſitting, or ſleiping he mon be on fute. This word is euer in the Apoſtles mouth. 1. Theſ. 5. 6. Col. 4. 2. &c. Euer walking, ane pilgrime mon not ſit doun Thou is ane Pilgrime vpon thy jour-

ney toward ane vther countrie, thou mon not ſit doun: for vtherwayis thou ſall neuer cum to thy journeys end. The ſecund thing quhilk I mark heir: This walking mon not be in darknes, bot it mon be in licht. Woe to him that walks in darknes, for gif he wer neuer ſa weill occupyit, he ſall die in darknes, he that walkis in darknes he ſall get hell, for hell is darknes: ſa that walking mō be in licht. The licht is of twa ſorts, they ar baith ſet doun in this verſe. The firſt is the licht and knawledge of faith: the ſecūd the licht of preſence and ſicht. The knawledge of faith is bot ane glimmering in reſpect of the vther licht that is be ſichr, quhē thou ſal ſee Chriſt. In his preſence is ane wonderfull licht: quhen he ſall luik to the, and thou to him, the beamis of his glorie ſall ſa ſtryke on thee, and cauſe thee ſchyne that thou ſall be aſtonyit. I hair is na ſaull bot ſa ſone as it cummis in his preſence, it will be aſtoneiſt, and meruel that euer thair was ſic ane licht in Chriſt. Faith hes bot ane ſarie licht, bot the licht be preſence is meruellous, He ſal tranſlate vs to ane meruellous licht. 1. Pet. 2. 9. All the Angellis

wonders

wonders at the licht quhilk is about the Lamb : and thy ſaull quhen it ſall cum in glorie, ſall ſtand wondering at ſic ane glorie: and thy bodie quhen it ſall fallow, ſall wonder, and all ſall be wondring at ſic ane paſſing glorie. Thir ar the twa ſichts. Wald God we culd tak tent to get ane glaunce of that heuinlie glorie, then al the pleſures of this eirth wald be bot vanitie, dirt, and peltry to vs. The Lord zit oppin our eies to get ane ſicht of this glorie. Thir ar the twa lichtis. As thair is twa lichtis, ſa thair is twa kindis of walking: the ane is in this life, the vther in Heuin in the life to cum. In this lyfe we haue ane ſarie glimmering without ony Sun, ane blenk of licht enuironed about with darknes. Thairfoir becaus of the want of licht, thair is ſic ſtammering in our walking in this life. bot quhen we ſall walk in the heuins with that heuinly licht of God, with the countenance of Chriſt befoir our eies, then na ſnappering neither to this ſide, nor to that, becaus of that licht that is in the face of Chriſt ſchyning euer in our eie. The darknes ze ſee is vnpleſand, the licht is pleſand. It is ane wonderfull

thing that we ſal get leif to walk in that in-acceſſible light of God, quhairin the Father and the Sone walkis. Brethren, think on thir thingis, for thir ar the cheif end of all. All eirthlie thingis euaniſchis as the Sunne gais to, & darknes cummis. Thairfoir ſet zour eie on that glorie that neuer ſall evaniſche, as euer ze wald deſire to ring thair. Thir dayis crauis this preparatioun. Certainlie preiching and heiring will euaniſche, and preiching being taken away, faith will faill, and without faith how can men attein to glorie. Thairfoir to keip in the glorie of this licht, we ſuld erneſtlie cry: Lord giue vs this word. For gif it be taken away we ſall be worſe nor Sodome & Gomorrha. Now quhen he hes ſchawin this, he cummis back agane, and he ſayis: *Neuerthelesvve haue confidence*. He that hes confidence, he will rejoice to ſpeik of it, & it ſwellis ſa in his hart that of neceſſitie it mon be vtterit, and he will ſay anis, twyſe, thryſe, I haue confidence. Bot now with confidence he joynis ane vther thing, to wit, his loue to die, and to flit out of the bodie to reigne with Chriſt. Loue to die is the com-

cõpanion of cõfidence. He ſayis, *I haue confidence, bot I loue rather to remoue out of the bodie, and to dvvell vvith the Lord.* Thair ar twa gude thingis, the ane confidence, the other lieht The Apoſtle makis ane choiſe heir: he will leif confidence heir in the bodie, and he chuſis to die that he may attein to the licht & in this reſpect he wald cois all the confidẽce that he hes with deith. Thou vvill not cois a fut of eirth vvith deith, bot the Apoſtle wil cois cõfidẽce with deith, & cõfidẽce is mair pretious then all the eirth. Few wil doe this, and zit thou wil die and thou had ſworne it. Weill is that bodie that is ſa reſoluit to die as Paull was. Bot makis Paull ane choſe of deith for deith it ſelf? Certenlie na man will choſe deith for deith it ſelf: for except the Lord lichtin deith & tranſforme it, it is ane entrie to Hell: And gif thou haue na vther reſpect in deith bot to be quyte of this miſerabill life, (as ſum will ſay, wald God I wer dead that I might be quyte of this miſerie) thou ſall be in greater miſerie efter death, nor euer thou was quhill thou was liuing. Quhat then ſuld be the ſpeciall cauſe that ſuld moue a man to

ſay, (Wald God I wer diſſoluit) euen this, I am burdenit with ſinne, I am burdnit with mortalitie. This burden ſuld be ane great motiue: Weill is the ſaull that is fred of ſinne: Quhat pleſure is it to ane ſaull that wald faine ſerue God, to liue euer in ſinne? Na, nane pleſure. This is the ſpeciall motiue that ſuld moue vs to make choiſe of deith: to be with Ieſus Chriſt, to dwell with him, and to be in his cumpanie, in the participatioun of that glorie that is in the countenance of Chriſt. For that cauſe I wald flit, that I micht be with my Lord, and embrace that joy. Sa as the miſery of this warld will put thee fordward to God, ſa the ſweitnes of Chriſtis cumpanie will draw thee fordward. Then to end: the Apoſtle hes pre-conceaued in him ſelf ane wonderfull joy of that glorie, quhen he ſaw it not zit, ſa mon we doe. All his walking was be faith, and not be ſicht: bot he ſeis befoir the hand ane heuinlie joy & pleſure, in reſpect of that fruitioun that he ſall anis get of the countenance of Chriſt. This ſuld learne thee to luik euer for mair nor thou ſeis. Think not that thou hes ſein all

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the glorie that ſall cum to thee, and hes felt all the pleſures that is laid vp for thee in heuin. Bot think that thair is greater joy and glorie thair, nor euer thou culd heir of For Chriſt him ſelf neuer vtterit al the glorie that is laid vp for the Saintis. All that we ſee heir is bot in ane mirrour. All the glorie of Chriſt in the Scripture, is bot in ane mirrour: lyke as quhen the Sunne ſchynis in the mirrour, thou luikis not to the Sun that ſchynis, bot to the glauncing thairof in the mirrour. And as thair is greter ſchyning in the Sunne, nor in the glancing thairof that thou ſeis: ſa think euer thair is greater glorie in heuin, nor euer thou hard of in the Scripture. Trow not that thou can think of the joyis of Heuin, as men on eirth dois of eirthlie thingis, quha can think ane thing greater nor it is: Na, the glorie of heuin, and the joy with Chriſt, mountis vp aboue the reache of thy faith and hope, and all thing that is abill to conſaue the ſame. It mountis vp hicher nor the heuin of heuinnis is aboue the eirth. Thairfoir think not with thy

ſelf, it is ouir mekil that I luik for: thou faſ-
lis onlie in narrownes, thy faith and hope
is ſa narrow, that they can not compre-
hend the thouſand part of that glorie. And
ſa we ſuld ſay (I hope & I beleue mair nor
I dow comprehend.) And heir is the caus
that thou can not get that full ſicht of glo-
rie that is laid vp for thee. The waik begun
grace of faith, and the Spreit of God in the
is not abill to attein to the thouſand pairt
of that glorie. The Lord giue vs grace to
preconceaue this glorie in ſum meaſure,
that we may ſeik the ſame, and ſay with
Paull, I haue faith and hope, bot that glo-
rie paſſis all. The Lord graunt vs
this euen for Chriſtis ſaik.

AMEN.

THE

THE THIRD SERMON.

2. Cor. 5. Chap.

9 *Wherefoir alſo vve couet, that baith dvvelling at hame, and remouing fra hame, vve may be acceptable to him.*

10 *For vve muſt all appeir befoir the Iudgement ſeat of Chriſt, that euerie man may receiue the things quhilk ar done in his bodie, according to that that he hath done, quhidder it be gude or euill.*

11 *Knavving thairfoir that terrour of the Lord, vve perſvvade men, and vve ar made manifeſt vnto God, and I truſt alſo that vve ar made manifeſt in zour conſciences.*

VVE haue hard, Brethren, thir dayis bygane the remedie that the Apoſtle ſets doun againſt this temporall deith, and the diſſolutioun of the bodie. In ane word, it is ane ful aſſurance and perſwaſion of the hart, that quhen we ar deid concerning the bodie, zit we ſall liue agane, and ſall receaue at the handis of God ane mair

glorious bodie nor euer this bodie wes. It is ane hard mater to get this assurance, for the naturall reason of man can not, nor wil not perswade him, that he anis being deid, the bodie being dissoluit in asches, that euer that bodie sall be recouered agane? Thairfoir the Apostle bringis in three arguments of this assurance: the first is, the earnest desire that the godlie hes in this life to be glorified: it is ane thing impossibil that this desire can be in vaine. He that geuis the ane desire of glorie & siching for it, he mon giue thee the life & glorie that is desirit & sichit for. For vtherwayis he wald neuer giue thee grace to sich anis for this life and glorie, except he wer purposit to put thee in possessioun of that glorie ane day. The secund argument is taken fra our regeneratioun, or the end of our regeneratioun. God is he that makis vs ouer of new agane, efter we wer dis-maid be the fal of Adam: he creatis vs of new agane, to this end, that we suld liue the first creatioun. It endit indeid, and we haue lost the richt thairof euin in the first creatioun. We wer creatit to liue euerlastinglie, zit we dyit.

Bot

Bot the ſecund creatioun in Ieſus will neuer brek, bot as in him we ar renewed to lyfe, liue ſall we in the heuinnis euerlaſtinglie: it can neuer faill. Peter ſayis 1. ep. 1. chap. verſ. 3. We ar regenerat agane into that liuelie hope. The third argument is, the ſpreit of Chriſt, quhairby God workis in vs baith the deſire, and regeneration: hauing anis giuen vs that Spreit, he takis him not fra vs agane, bot lets him dwel in ſaull and bodie, to be ane arlis-penny in vs aſſuring vs he ſall neuer leif vs, quhill the haill promiſes in Chriſt be fulfilled to vs. And thairfoir he is callit the Sprit of truth. Ioh. 15. 26. Notwithſtanding of al this cõfidence and aſſurance, proppit vp vpon thir three pillars, deſire, regeneratioun, and the Spreit, the Apoſtle hes not full contentatioun of hart: and the reaſon is, becaus he ſeis not the Lord. He is zit wandring as ane pilgrime in this warld, and hes not gottin that joyfull countenance of Chriſt, in the quhilk countenance is onlie ſaciety of pleſures. For aſſure zou, the faithfull hart ſall neuer haue contentation quhil it ſe Chriſt. Thairfoir to attein to this thing, and to get

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the full ſatisfactioun of the hart, he makes choſe of deith and remouing out of the bodie: he preferris it to all grace that can be had in this life. He preferris it to that confidence & aſſurance, and to all vther graces that he cà haue in this body, that he micht win vp to that preſence of Chriſt. This far we haue ſpoken hitherto. Now to cum to this text that we haue preſently red. The apoſtle conſiddering that ſicht that anis we ſal ſee, & that preſence that anis we ſal haif of the Lord Ieſus, quhilk he hes not gottin, and will not get vnto the time it pleis the Lord to call on him: (& nane of vs will get it, albeit we wald neuer ſa faine, quhill that the Lord call on vs) he ſchawis thairfoir quhat he will do quhill the time cum that he get that preſence, & how he will be occupyit liuing heir in this pilgrimage, quhat will be his ſtudie and cair in life & deith. *Thairfoir* (ſayis he) *alſo vve coueit that baith dwelling at hame, & remouing fra hame, vve may be acceptabill to him.* Thair is his cair in the meintime. All my cair, wald he ſay, ſa lang as I liue in this eirth, ſall be, to be acceptable to my Lord, to quhome I gang, that I may be

be the welcummer quhen I cum. Zit, brethren, becaus the wordis ar wechtie, euerie word wald be weyit. *We conet* (sayis he) thair is the first word, and in the first language this word importis not onlie ane common desire, bot ane ambitioun: Sa be this word he vtteris that he is gredie of honour, and ambitious: for thair is ane halie ambition that is lesum, that is requisite, that is neidful in euerie Christian man, euin in the pureſt man that is. Bot to cum to the honor quhilk he couets. *We conet* (sayis he) *that we may be acceptabil.* Thair is the honour to be acceptable, to be countit and lykit of. The warldlie man that huntis efter the honour of the warld, he desyris to be estemed of, to be had in admiratioun, and to be in gude grace. Sa is it with the man of God, the honor quhilk he desiris is estimatioũ, he wald be accountit of, he wald be in grace and gude lyking, and gif it wer possible, he wald be esteimed aboue al the men in the warld. Bot quhome wald he haue esteimand of him? The warldlie ambitious man wald be accountit of be men, he hes na regaird of Goddis estimatioun of him, he wald haue

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the Prince accounting of him aboue all Courteouris: he wald haue the people accounting mekill of him. Bot the man of God that hes this holie ambitioun & gredines of honour, he cairis not the account and eſtimatioun of men, and ſeikis not his prais of men, bot of God, and Chriſt, with quhome he mon dwel efter this life. He deſiris in this pilgrimage to be aſſured that Chriſt hes ane liking of him, that efter this lyfe he may ring with Chriſt as ane king for euer. That is his honour. To ga fordward in the words. Quhen ſeikis he to be acceptable to Chriſt? At quhat tyme? Thair is twa tymis: ane tyme of liuing, & ane vther tyme of dying: ane time quhen the ſaull dwellis in the bodie, and ane vther tyme quhen ſcho flittis. The ambitious halie man ſeikis to be acceptable to the Lord baith thir tymis, baith dwelling at hame, & flitting fra hame. All the honour of the warldlie man is in this life, and quhill the ſaull is dwelling in the bodie. Bot anis lay him doun in his bed, and let death ſeaze on him, thair he layis doun his honour: and gif ze tel him of the honour quhilk he was

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ſeiking, he will ſpit at it. Bot the godly man gif euer he was gredie of honour in this life, in the hour of his deith he is gredier thairof, and the neirer deith, the gredier of the honour of Chriſt. He can haue na contentatioun in hart, quhill he knaw his ſaul is acceptable to that Lord quhom to he is going. As for the meinis quhairby he ſeikis to cum to this honour, ze will heir of them in the nixt verſe heirefter. This ſame Apoſtle. 2. Timoth. 2. 15. ſets them doun alſo. Quhen he hes deſirit Timothie to ſtudie to approue him ſelf to God, immediatlie he ſubjoynis, Gif thou wald be approuen, be ane wark-man, thou will not get this acceptatioun be dryuing ouer thy lyfe in idilnes or ſluggiſchnes: let euerie man in quhatſaeuer eſtat, be ane wark-man. The warldly man is claiming to his honour be meinis vnleſum, be flatterie, be falſet, bot it endis in miſerie. Bot the godlie man let him ſeik to be approuin be the King of Kings, being ane faithfull wark-man in his calling, and diligent thairin. Thair is the mein of thy acceptation in this life: In thy dying, and quhen all thy ſenſis, thy toung,

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thy hand,and all faillis thee,and thou dow not work,zit ſuffer with patience, & ſet thy hart patientlie to ſuffer deith, that in thy deing God may be glorifyit, and ſa thou may conſecrat baith deith and lyfe to him. Mark heir ane leſſoun. Paull of befoir he makis ane choiſe to gang and dwell with Chriſt. He wald faine haue bene dead,bot heir is ane vther deſire, quhilk man ga befoir that, and thou mon haue the lyke deſire,befoir thou deſire to flit out of this bodie and to be with Chriſt. Firſt deſire quhil thou is in the bodie to be acceptable to him,and then deſire to flit,vtherwayis not. For certeinlie gif thou die befoir thou be acceptable to God in thy lyfe, thou ſal not be welcum to him, and he ſall be the maiſt terrible ſicht to thee,that euer thou ſaw. I ſall neuer deſire to ſee him quhen I die,gif I deſire not to be acceptabill to him firſt in life and deith. Thairfoir ſtudie be ane faithfull diſcharge of thy dutie heir on eirth, to be acceptable to thy Lord, Begyle not thy ſelf. Leirne agane heir. Quhen he hes maid ane choiſe to gang and dwell with ye Lord,he deſiris that he may liue ane godly lyfe

lyfe heir fitſt: then the leſſoun is, ane godlie lyfe heir is ane to-luik to that lyfe that we ſall haue in Chriſt, that makis ane faithfull Pilgrime deſire to be with Chriſt. It is ane eaſy thing to haue ane eie to the life to cū, gif thou ſtudy to liue weill in this life. And on the vther pairt, it is the hope of that life & glory to cum, and ane eie to heuin that makis ane pilgrime to liue weil in this life: quhair this eie to heuin is not thair is na gude life. Quhairfoir ſuld we ſpeik farther? Allace thir euill lyfis of men, thir murthers, adulteries, thiftis, tellis vs plainly thair is na ſicht of heuin, nor regaird of the lyfe to cū. Thou that paſſis thy time taking thy pleſure in ye diſpleſing of God, teſtifies yat thy eie was neuer on heuin, that the eie of thy ſaull was neuer liftit vp aboue thy bodie: and aſſure thy ſelf, gif thou liue on ſa, thou ſall neuer ſee heuin. Now in the nixt verſe, he ſubjoynis ane other argument, mouing him to be ambitious to be with that Lord of lyfe. The firſt argument was, becauſe he was to dwell with that Lord in heuin. The ſecund is, that terrible judgemēt that al fleſche ſal ſe, except they

indeuour them ſelfis to ſerue God in this life. *For* (ſayis he) *vve mon all appeir befoir the iudgement ſeat of Chriſt.* Learne ane leſſoun of the pith of this argument. As thair is ane force in hope of the lyfe to cum: ſa thair is ane force in the feir of ane terrible judgement to moue ane man to liue weill heir. Luik how neidfull the ane is to cauſe thee to liue weill in this life; als neidfull is the vther. Hope of life is neidfull feir of judgement is neidfull. Quhat ſuld be the caus of this? Knawis thou not thy nature how bakward and thrawart it is, ſa that except thou be broddit fordward with terroris of judgement, thou wil neuer addres thee to heuin, bot will linger and ſit doun be the gait. Brethren, thair is twa thingis in heuin and twa thingis in eirth, baith ſeruing to mufe vs to liue weill heir in this life. In heuin thair is twa ſaitis, ane ſait of grace, that is callit the throne of grace: the vther ane ſeat of judgement, ane Tribunall: Fy on al Tribunals in the eirth, in reſpect of that heuinly Tribunal. The throne of grace is ſpoken of in the Heb 4. 16. Let vs go bauldly to the thron of grace that we may get mercie,

eie. Bot this will not ſuffice except the tribunal of judgement be alſo befoir thee, to draw the fordward. Baith mon befoir the, and as thou luikis to the throne of grace with the ane eie, ſa luik to the throne of judgement with the vther eie. Thair is ſiclyke in eirth twa thingis to draw the fordward: The ane, the goſpell of grace: the vther, the Law threatning judgement. The Goſpell drawing thee louinglie to God, the Law threatning thee to gang fordward or thou ſall die. The Goſpell gentlie alluring thee fordward, promiſing that thou ſall get lyfe, the Law ſtanding about the Goſpell as ane fyre, to terrifie thee, and gif thou gang out of the richt way, it wil burn thee. It will not be the Goſpell alane that will do the turne. Indeid gif thair wer na canker in the, the Goſpel wald do the turn, bot in reſpect of this wickit canker in thy nature, thou mon be thretnit with the law. Seis thou not thy nature: fairnes will not do the turn, thou mõ be ruggit be the hair fordward, or ellis thou will fall in dãnatiõ. Tak me away the rebuikis of the Law, and thou wer King or Monarch, it is bot a deid

Goſpell to thee. Sic is the corrupt nature of man: Tak away the canker of the nature of man, I ſall ſpeik na thing of the Law: bot ſa lang as this canker remaynis, the Law mon threaten al, fra the king to the begger. I were ane fals Doctour gif I vſit not the threatning of the Law to rebuke this canker of nature. Quha is mair halie nor Paul was? He luiking vp to heuin ſeing the mercie ſait, likewiſe ſeis the judgement ſait, & gif he had not ſene the judgement ſait, and bene terrified thairwith, he ſuld neuer haif gottin ane ſicht of that mercy ſait: ſa mon it be with vs, we mon ſee that judgement ſait als weill as the mercie ſait. This is meruellous. He was euin now ſpeiking of Chriſt as ane ſweit Lord, & faine wald be at him, & now agane, he ſets him vp as ane Iudge to terrifie mē. Is this the Lord at quhom he wald be? Quha deſiris to cōpeir befoir ane terribil Iudge, quha hes lyfe & deith in his handis? Tak tent: this is Paullis mening. The Lord Ieſus he is baith terribil to men, and joyous to men, and he mon be baith joyous and mercifull in deid to thee quha indeuouris thy ſelf to pleis him in this life:

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Terribill to them quha endeuouris them not to pleis him in this lyfe. Wald thou haue him mercifull to thee, ſtudie then to liue weill, ſerue him ſinceirlie in thy calling. Will thou haue him terrible to thee, thou ſall in deid find him terrible to thee, and thou ſall ſchaik and trimbill at his countenance, in cace thou ſeik not to pleis him in this life. And this ſall be the firſt ſicht that euer the wickit quha deſired not to pleis him in this life, ſall get of him. Heuin and hell are thocht mowis now a dayis: and this Tribunall is nocht luikit to, bot certeinlie compeir mon thou either befoir the Throne of mercie, or the Tribunall of iudgement.

Zit to gang fordward in the wordis: I ſall onlie touche them, without diſcourſing on that generall iudgement. Then firſt heir, to let zou ſee the terribilneſſe of that Iudgement, thair is ane compeirance quhairof Eſaias in his fourtie and fiue chapter, and the 23. verſe thairof: and Paul Rom. 14. 11. ſpekis: As I liue (ſayis the Lord) all kneis ſall bow to mee, and all thingis ſall confeſſe mee to be GOD.

Thair is the reuerence that ſall be at that compeirance, all kingis in the eirth ſall bow thair kneis: and the toung that wald not ſpeik in this eirth to Goddis glorie, ſall then be compellit to ſpeik to his glorie. Then thair is firſt ane compeirance: ſecũdlie ane neceſſitie, compeir mon thou: thridlie, ane vniuerſalitie, all ſall compeir without exceptioun, all ſall be callit, and all mon anſwere, HIC SVM, I am heir. Nane ſall be away, man nor woman, riche nor poore, from Adam the firſt man to the laſt borne man on the eirth. Then fourthlie, the ſait befoir the quhilk this compeirance mon be, is ane tribunal: the Iudge is Chriſt Iehouah, God, not man onlie: all kneis ſall bow to him as God, & not onlie to Chriſt as God, bot to Chriſt in our nature, as man he ſall ſit as ane glorious Iudge, as it is ſaid Ioh. 5. 22. The Father judgis na man, bot hes committit al judgement to the Sonne. And as thair ſal be ane compeirance of al, ſa thair mon be ane receuing: nane ſal compeir bot ſumthing they ſall receiue. Quhat ſall be receiued? Ane rewaird of thy actiounis, & doing in thy bodie, quhilk reward ſall

ſall perteine to the bodie alſweill as to the ſaull, becaus thou did them in the bodie. As to the qualitie of the rewaird, it is proportionall to that quhilk thow hes done in the bodie, be it gude or euil: gif it be gude, thou ſall be rewairdit with glorie: gif euil, thou ſall be rewairdit with ignominie and ſchame. To inſiſt ſum thing on the laſt wordis, becaus the Papiſtis ſticks on them, and thinkis they haue ane advantage of yis place: quhen they heir that euerie ane ſall receiue according to the thingis quhilk they haue done in the fleſche, incontinent they conclude: ERGO warkis meritis. I anſwere, Euill warkis indeid meritis damnatioun, and damnatioun ſall be thy portiõ for them, gif thou be out of Ieſus: bot gude warkis hes na merite. In all thy gude warkis thair is na deſeruing albeit they wer ten thouſand ma nor they ar. Thair is force aneuch in ane euil wark to condemnè thee, bot in ane thouſand gude warkis na force to ſaue. The Apoſtle ſayis not heir, they ſal receiue ane rewarde for that quhilk they haue done, bot according as they haue done: he ſayis not *Propter*, making warkis

ane cauſe, bot *ſecundum*, that is, according to the teſtificatioun of the warkis. Bot to leif the larger inſiſting in this, as mair pertinent to ane vther place, and to cum to our purpoſe.

Wey the wordis, for euerie word is ane word of wecht, importing ane terrible Iudgement, ane compeiring, ane neceſſitie of compeirng, ane vniuerſall compeiring without exceptioun, na reſpect of perſon of the king, mair nor of the begger, na mitigation of the ſeueritie of the Iudge: Chriſt wil haue na mitigatió, bot gif thou be ane reprobat, thou wil be handlit ſeueirlie, albeit thou were ane King. The Iudgemēt thē being ſa terrible, the Iugde Chriſt mon alſo be terrible: And ſa the Apoſtle ſayis, *Knowing therfor the terrour of the Lord*. &c. And all this is to learne euerie ſaull, not ſa to preſume of the mercie of Chriſt, that thou ſall think to find him mercifull in that day, except that thou haue ſtudied to be acceptable vnto him in this lyfe, and can ſay: Lord I imployed my ſelf in ſeruing thee. Away with that preſumptioun of mercie, that makis the

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lowne quhen he is murthering and committing adulterie to ſay, God is mercifull. Hauing ſet doun the terrible Iudgement, he concludis quhat he will doe in his awin perſoun. Is the judgement and Iudge ſa terrible? I will be wiſe: (the Lord giue vs this wiſdome.) *Knawing* (ſayis Paull) *that terrour of the Lord*, I will doe my dewtie in this lyfe. My dewtie is to preiche to bring men to the faith in Chriſt: I will walk in the diſcharge of that dewtie nicht and day. He ſayis, *Knawing perfytely that terrour of the Lorde*: It is nocht ane blind terrour that will mak ane man to doe his dewtie in this life, bot it is the knawledge of ane Tribunall: to beleue that thair is ane Iudge and ane Tribunall in heuin, and that thair is ane maiſt terrible day abyding. And gif ane beleued that thair is ane Tribunall in Heuin, ane terrible Iudge ſitting thair to tak account of his doingis in eirth, for all the warld he wald not offend that God: bot this can not ſink in the hart of man. He will ſay, thair is ane generall Iudgement: bot this is fra the mouth onlie

onlie, and not fra the hart: and ſurelie ſa lang as ane man continewis in ſinne, albeit he ſuld ſweir that thair is ane Tribunall, it is ane takin he knawis it not. The wordis of judgement auaillis nathing: it is the beleuing, and ſure knawledge that thair is ane judgement, and ane terrible Iudge to ſinners in heuin that dois the turne. Thairfoir ſeik perſwaſioun, and luik to that article of thy Creid, that the Iudge ſall cum & tak account baith of the quick & the deid. Beleue it, and then it ſall draw thee to liue ane godlie life. *Knowing thairfoir that terrour of the Lord, we perſuade men,* or cauſis them beleue. He ſayis not, I go to play the pairt of ane King, or of ane politick man, I am buſſie in this or that turne that perteinis not to my calling: Na. bot according to my calling, I preiche the Goſpell, to perſwade men to beleue in Chriſt, that they may be ſaif. To ſpeik the treuth, it is not thy laboring and doing in ane vther mans calling that will profeit thee, bot thou art ordanit be God to do thy dewtie in thy awin calling: and quhen the account of thy deidis ſall be tane in that greit day, he ſall not ſay

ſay, quhat hes thou done in ane vther mans calling: bot quhat hes thou done in thy awin? I maid thee ane Miniſter, how trauellit thou in that vocatioun? Thairfoir I ſay as euery mã wald be reddie to giue ane accoũt of his doings, let euery mã be walkrife in his awin vocatioun, ſeiking the glorie of his God thairin. Now it micht haue bene ſaid to Paul, thou boiſtis mekil of thy doing and preiching, bot luik with quhat ſinceritie thou hes bene occupyit, and with quhat vprichtneſſe of hart thou hes bene preiching in thy lyfetime? He anſweris: and firſt, he takis God to be witnes of the ſinceritie of his hart in diſcharging his miniſterie: and then he takis the Corinthians amang quhome he had trauellit, to be witnes alſo of his ſinceritie. As for God, he ſayis, *vve ar made manifeſt vnto God*: And as for men, *I truſt alſo I am made manifeſt in zour conſciences*. He takis firſt God to be witneſſe, quha knawis the hart; and then the Corinthians quha ſaw his actiounis. Then, brethren, it is not aneuch for ane miniſter that preichis Chriſt as Paull dois, for perſwading men to beleue in Chriſt, to ſpeik outwardlie

wardlie to men, as I am now ſpeiking to zou, bot he mon luik in the mein time, that inwardly his hart be ſet vpō God: that is, luik that he approue his hart in ſincerity to God quha ſeis the hart. Men markis the wordis that cummis out of the mouth, bot God markis the ſinceritie of the hart, to ſe with quhat ſinceritie the man ſpeikis. This that I ſpeik of Paul in his calling, I mein of all vther men in thair callings. Dois thou onie thing outwardlie to men, Luik that thou doe it inwardlie in thy hart with ſinceritie to God, vtherwayis thou tynis all thy trauell, albeit it wer neuer ſa gude in the preſence of men. Of this it followis, al thir ar but vain voices, to ſtand vp and ſay, I haif done this thing, or that thing. To ſpeik to men quha knawis not the hart, except in the mein time as thou art ſpeiking to men, thou may draw the Lord to be witnes (as Paull dois) to the ſinceritie of thy hart, and may ſay, I haue bene trauelling, with quhat ſinceritie the Lord knawis: That quhilk I haue done I haif done it in ſinceritie. Not being content to call God onlie to be witnes, he turnis him to the Corinthians, and

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he appealis thair conſciences to beir record of his ſinceritie in his doing, and he ſayis. *As for zow Corinthians* (ſpeiking ſparinglie) *I truſt, &c.* He was aſſurit of Gods teſtimonie, bot he truſtit that the Corinthians buir him recorde, that he had trauelled trulie: He ſayis, *in zour conſciences.* It is to be markit, that he appealis thair conſciences, not thair mouthis, bot thair conſciences: for the mouth of man wil giue an teſtimony, bot the conſcience wil giue ane vther. And quhen the conſcience will be ſaying the man hes ſpoken trulie and in ſinceritie, the mouth in the mein time wil be backbyting him, and the conſcience will ſay, thou leis mouth. Speik thairfoir euer according to conſcience: for gif thy conſcience ſpeik ane thing, and thy mouth ane vther, thou ſall be challenged of ane lie. It is trew in deid men knawis not the hart of man, as quhen ane Miniſter is ſpeiking, ze can not judge of his hart, the Lord judgis it, zit ane faithfull and ſincere man, he wil vtter ſum time the inward ſinceritie of his hart in his wordis and deidis, that all that ſeis and heiris him, will luik in thairthrow,

and

and ſee the inward ſinceritie of the hart, & giue ane outward confeſſioun of it. Now, brethren, then in this exemple of Paull ze haue ſie ane proteſtatioun as the faithfull Paſtour ſuld make in the hour of his deith, and quhilk ſuld be his Teſtament. Thair is twa thingis in his miniſterie, the outward ſpeiking, and the inward ſinceritie of the hart: Gif he wald proteſt of his faithfulnes, luik that he proteſt as Paull did: firſt outwardlie, I haue vſed all diligence in diſcharging all the outward parts of my calling, I haue keipit na thing aback: and then inwardlie, As for my ſinceritie, Firſt I tak God to be witneſſe, quha knawis and onlie ſeis my hart, with quhat ſinceritie I haue ſpoken, and then I tak zou witnes, that hes bene conuerſant with mee, ſa far as ze can knaw the inward ſinceritie of my hart, be my liuing & outward actiounis. Wald to God we culd haue this ſinceritie. And I pray the Lord grant me this ſinceritie, & I beſeik him that as he hes bene with mee ſen the beginning of my miniſterie: ſa he wald neuer leif mee, vntill the time I finiſh my cours with joy, to his glory, & comfort

of

of his Kirk, throuch Ieſus Chriſt our Lord. To quhome with the Father, and the halie Gaiſt, be all honour, praiſe, and glorie, for now & euer.

AMEN.

THE FOVRTH SERMON.

2. COR. 5. CHAP.

12 *For vvè prais not our ſelfis agane vnto zou, bot gine zou ane occaſioun to reioice of vs, that ze may haue to anſvvere againſt them, quhilk reioice in the face, and not in the hart.*

13 *For quhidder vve be out of our vvit, vve ar it to God, or quhidder vve be in our richt vvynde, vve ar it vnto zou.*

14 *For the loue of Chriſt conſtrayns vs.*

15 *Becauſe vve thus iudge, that gif ane be dead for all, then vver all dead, and he died for all, that they quhilk liue ſuld not hence forth liue vnto themſelfis, bot vnto him quhilk died for them, and roſe agane.*

TO repeat ſchortlie that quhilk we haif hard in this chapter, we hard firſt of that aſſurance of glorie and of lyfe euerla-ſting quhilk is the onlie remedie againſt deith and the diſſolution of this bodie. We hard ſecundly of the thre warrands of this aſſurance of lyfe and glorie: the firſt, the er-neſt deſire quhilk the hart had of that glo-rie and lyfe: the ſecund regeneratioun and renewing: the thrid, the halie Spreit quha is the worker of all grace in our hartis, and quha neuer leifis vs, bot bydis in vs as ane aſſured arliſ-penny of the ful accompliſch-ment of all that glorie promiſed to vs in the word of God. And zit for all this, we hard that the Apoſtle had not that conten-tatioun nor full ſatisfactioun of his hart, becaus he is zit ane Pilgrime, liuing heir by confidence, and hes not gottin the full preſence of his Lord, he choiſis to leif all the thingis in this life, and thairfoir he taks reſolutioun quhat he wil do in life & deith to the end that quhen he cummis to his Lord in the heuinnis, he may be welcum. The thing he reſoluis to do is this, he ende-uouris him ſelf in his calling to be accep-

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table to him in life and deith, and he will consecrate al the actiounis and sufferingis of baith to him. Beside that glorie to cum quhilk mouis him to studie to be acceptable to his Lord, he settis doun ane vther motiue, ane terrible Tribunall quhilk abydis him and all men and wemen, quha studies not to be acceptabill to the Lord. The saull sal not sa sone depart out of the body bot it sall als sone be presentit befoir that Tribunall, and sall receiue that dolorous sentence, gif they haue not studied to be acceptable to him. Thairfoir the Apostle. concludis, knawing thairfoir the terrour of the Lord we trauell in our calling to preiche Christ, and to bring men to faith, and that not for the fassoun, bot in sinceritie of hart: sa that we tak God (quha seis the hart) to be witnes to vs of our sincerity. And as to zou Corinthians vpon quhome we haue bestowed our labour, we appeale zour consciences, & we tak zou to be witnes of that same sinceritie of our calling. This is the soum of all quhilk ze haue hard hitherto in this chapter. Now to cum to this text quhilk we haue red, in this first

verſe the Apoſtle hauing ſpoken of his ſinceritie in preiching, the Corinthians quha had not that lyking of him quhilk they ſuld haue had, micht haue obiected: Weil Paull, zit vauntis thou of thy ſelf? Thou hes anis vaunted of thy ſelf (as appeiris in the ſecond and third chapters preceiding) and zit art thou commending thy ſelf? He anſweris: na, I commend not my ſelf agane. I vaunt not of my ſelf, neither befoir, nor now: bot quhen I ſaid, *We ar maid manifeſt to God, and I truſt alſo that ve ar maid manifeſt in zour conſciences.* In thir wordis, I giue zou occaſioun to glorie of mee, & not for my caus ſa mekill, as for the caus of fals flattering Apoſtles, quha glorys in thair outward doings, without ſinceritie in the hart: the repreſſing of thir mennis vain glorying, is the cauſe of this my ſpeiking. This is the meining of this verſe. Then this text being plaine, learne thir leſſounis. I mark firſt in the perſoun of the Corinthians quha obiectis this vaunting to the Apoſtle miſtaking his words: Scarſe may ane godlie man ſpeik ane or twa wordis of the grace quhilk the Lord hes giuen him, and that

that not to his awin praiſe, bot to the prais of his God, quhen he is miſtaken be euill men, quha ſets them ſelfis to wry euerie word that is ſpoken. And gif euer thair was ane age in the quhilk this vice rang, I am aſſured, (and experience prouis it) na age may be compared in that cace to this age. Zea, ane godly man can do nathing, bot incontinent he is miſtaken: he can ſpeik nathing bot he is miſconſtrued, and eſpeciallie the Miniſteris in thair callings, amang all men thair wordis ar maiſt miſcō-ſtrued. The day ryſis not bot thair is ane euident experience of this point, and ilk ane ſeis it. Thairfoir quhat remedie bot patience. All this judging is bot for ane time, tarie ane littill quhyle, and keip ane gude conſcience in the mein time, and we ſal ſe ane vther judgement, quhen he ſall cum that judgis richtlie. Then ſecundlie leirn in the perſon of Paull. He will not haue it ſa meikill as ſeming anis, that he praiſes him ſelf. Euerie gude man and eſpeciallie ane miniſter ſuld fle al occaſion of vain glorie. Zea, that Chriſtian modeſtie and ſobernes crauis, that euerie man and they

wer indewit with the greateſt gracis in the warld, zit they ſuld ſpeik and think of themſelfis ſoberly. The mair they haue, the greiter grace that God hes giuen them, the les they ſuld account of them ſelfis: zea, ſuppois they be ſum thing in the ſicht of God zit luiking to the nauchtines that abydis in this cankert nature, they ſuld ſay of themſelfis (I am na thing.) For the Apoſtle ſayis 1. Cor. 8. 2. and Galat. 6. 3. He that thinkis him ſelf ſum thing, he is na thing: & Phil. 2. 3. Let euerie man account ane vther man better nor him ſelf. Gif ane man will meditate on his awin eſtait, either be night or be day, let him think of his infirmities, his ſinnis and naughtines: Will he rejoice of himſelf in his awin minde? Luik to Paull quhat he ſayis. 2. Cor. 12. 9. I will reioice in my infirmities, that the power of Ieſus may dwell in mee. The power of God neuer dwelt in ane proud, nor ambitious hart bot in ane hũbil hart. God reſiſtis ỹ proud, geuis grace to ye hũble. 1. Pet. 5. 5. Sa Paul quhen he was pãſing of him ſelf, albeit he hadſene greit viſiõs. 2. Cor. 12. he compleinis of his infirmitie to the Lord. The Lord anſwe-

anſweris, My grace is ſufficient for thee, my power is maid perfite throch waiknes. Then thou that wald be ſtrang in God, be waik in thy ſelf. Think nicht and day of thy infirmitie and miſerie be ſinne. I mark agane in the wordis of the Apoſtle: Ane godlie man may reioice and glory in the grace of God. Quhy ſuld not the grace of God be gloried in? The Apoſtle in that 12. chap. 2. Cor. 5. verſe, quhen he hes ſpoken of that heuinlie reuelation. Of ſic ane man I wil reioice, ſayis he, of my ſelf will I not reioice, except it be of my infirmitie. Then may not ane godlie man ſpeik of him ſelf? Zes, he may ſpeik of him ſelf as the inſtrument of God, as the diſpenſer of the grace of God, as Paull did heir. To quhat end? That they vnto quhom the Lord hes maid him ane gude inſtrument, vpon quhom he hes beſtowed his trauels, may glorifie God and may rander him the honor of ane miniſter. Paull 1. Cor. 4. 1. ſayis, Let ane man count of vs as of the Miniſters of Chriſt, and diſpoſers of the ſecretis of God. And ſa ane Miniſter ſuld haue honour, and they vpon quhome he hes beſtowed his trauellis

& the grace quhilk God hes giuē him, ſuld honour him, and they ar als ſtrait detbund to giue him it, as onie debt that euer they aucht to pay. Thairfoir the Apoſtle ſayis in the 2. epiſtle to the Corith. 12. chap. the elleuinth verſe: I haue bene fuliſch in glorieing, bot ze haue compellit mee, becauſe I ſuld haue bene commended be zou. It is a point of ſacriledge to tak onie honour fra them that God hes giuen them. Now quhairfoir is this that the Apoſtle wald haue them glorying of him? Not ſa meikil for his awin cauſe, as for the caus of fals teichers, quha rejoiced in the face and not in the hart: that is, not in inward ſincerity, bot in outward thingis, hauing ane fair ſchaw of eloquence and fair wordis. Then leirne, ambitioun mon not be borne with. It is pernicious baith to the man in quhom it is, and to vther men quha hes ado with him. This vain glorying is ane kind of blaſphemie, for that quhilk thou takis to thy ſelf in thy vaine glorying, thou ſpuilzies god of it, in quhat calling ſa euer thou be. Thairfoir this vaine vaunting of our ſelfis is ane vice, qnhilk amang all vices ſuld be

maist represſed. Allace that ſtinking fleſch ſuld ſtand vp and ſpuilzie God of his glory. Now wald thou haue ane mein to repres this vaunting in the mouth of ane ambitious man? Quhen he is vaunting of thir outward graces and benefites, as ane tume tub ſounding without ſinceritie in his hart, caſt thou vp in his teith the ſinceritie of the hart. Say, vaine man, all thy ſpeach is in thy face, and not in the hart. Set vp the hart againſt the face, and it ſall blek it. It auailes not to ſpeik of onie thing that thou can do, except thou haue inward ſinceritie in the hart. For thir outward thingis ſal euaniſche, and dar not appeir befoir GOD in that great day: bot ſinceritie remaynes for euer.

To cum to the nixt verſe. Zit they will not let him be, zit they will obiect vnto him his fuliſchneſſe. Quha will vaunt of him ſelf bot ane fuil? Paull, thou is ane fule, thou braggis of thy ſelf? The Apoſtle anſweris with modeſtie, *Quhidder vve be out of our vvit, vve ar it to God, or quhidder vve be in our richt mynd, vve are it vnto zou.* Thair is the Apoſtles anſwere.

Than, brethren, that quhilk God countis wisdome, the warld counts it fulischnesse, and that quhilk the warld countis wisdome God countis it fulischnes. Wes thair onie fulische talking heir, quhen the Apostle sayis, We ar manifest to God, and I doubt not bot we are manifest also to zour conscience: was thair onie bragging heir? Sa the wisdom of God is fulischnes to the warld, and sall be sa lang as corrupt nature is within vs. And the Apostle sayis. 1. Cor. 3.19. The wisdome of the warld is fulischnes with God. Bot the questioun can not now be decydit, quhat is the trew wisdom, and quhat is fals wisdom, the end wil proue Trew wisdome is justified of hir awin children. Math. 11.19. Weil the end wil schaw and speciallie that day quhen all thingis sall be reueiled. Fulischnes sall stand vp, & all the warld sall see it to be fulischnes: wisdome sall stand vp, and all the warld sall see it to be wisdome, and then it sall haue the awin approbatioun. Sa that thir men that will be countit wise in this warld, will be compellit to vtter thir wordis of them quhome they estemed fuilis in this warld,

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Ar thir the men quhais life we countit fu-liſchnes? And I beſeik God to oppin our eies to ſee this trew wiſdome, and ſpecially in thingis concerning Religioun, quhilk wiſdome onlie will abyde approbatioun. Secundly learne, Paul heir zeildis to them Let me be wod, I am wod to God. My god is befoir my eies, and I cair not to be mad to this warld. And as for zou, gif I be in my richt minde, it is to zou. Ze Corinthians haue na thing to lay to my charge, for I haue done my dewtie faithfullie to zou. Brethren, ſee ze not heir the cair quhilk we ſuld haue of the glorie of God, and of the Kirk of God, and hir ſaluation? It ſuld cauſe ane man of this calling that Paull was of, to be rauiſched in Sprit, and to be content to be countit ane fuill in this warld, that God may be glorified, & men helped ford-ward to Heuin. Gif god be glorifyit in my wodneſſe, quhat regaird I to be wod? Quhat reckis of man in this warld? Quhat reckis of mannis ruine and decay, gif god be glorified? Bot allace thair is ſic ane ſelf-loue ingraft in the hart of euerie man, that we will not let God be honourit, except it

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may ſtand with our honour. And we will ſay, I will not be eſteimed ane fuill, I will not be diſgraced. Gif it may ſtand with my honour and profite I will glorifie him: bot gif his honour and mine ſtandis not togidder, I will cheiflie haue reſpect to my awin honour. Sa it will neuer be weill quhill we get this cãkert ſelf loue ſubmitting the ſelf to the glorie of God. And it ſuld be the greateſt endeauour that euer we ſuld haue in this warld to caſt out this ſelf-loue, that we may be content that God may be glorified, and it wer with our diſhonour, zea, & it wer with our deſtructioun. It is not ſelf-loue that bringis honour and glorie, onlie honour is of God, and thou ſall neuer get honour except thou caſt away ſelf-loue, that God may be glorified. Then to gang fordward. Paull mon haue ſum thing for him quhy he will bee-wod for Goddis cauſe: he will not bee wod without ſum reaſoun. Thairfoir in the nixt verſe he ſayis *For the lufe of God conſtraynis vs.* As gif he wald ſay, I am conſtrained to this fuliſchnes, and ane charge is laid on mee to doe ſa. I am bund and obleiſt ſa to do: that is, to be ane wod

wod man for the glorie of my God. And quhairfra cummis this neceſſitie? It is the loue of God (ſayis he) that conſtraynis me: this band that bindis mee is the loue of Chriſt, not the loue quhilk I beir to him, (that is ouer waik) bot the loue quhilk he beiris to mee, it bindis all my ſenſis, and ca reis mee to honour my God with my haill bodie. Thir ar the wordis. Then the verie neceſſitie quhilk lyis on thee to be ane wod man for Goddis cauſe, it is not ane thing quhairof thou can free thee: thair is ane neceſſitie laid on thee to be counted wod for Chriſtis cauſe. Then gif thair be ane neceſſitie laid on vs to do this, (albeit it be to our awin diſhonour) quhat gif we doe it not, bot will ſchaik of this zoke? Then I tell thee, in place of it, ane vther neceſſity mon cum in, ane neceſſitie of wo. Paull ſayis, Woe to mee gif I preiche not the Goſpell. 1. Cor. 9. 16. Hes God laid this neceſſitie on mee to preiche, and I caſt it off, ane v-ther neceſſitie of woe ſall be laid on mee. Allace, this warld thinkis all this wor-ſchipping of GOD to be voluntarie, that men may ſerue GOD as they pleis, and

and that men may preiche as they pleis, this way, or that way, and ſpeik heir, and hald thair toung thair as they will. Bot I ſay to thee, will thou free mee of that neceſſitie that lyis on mee? Is thou abill to tak it of my back? Gif thou be not abill, then for Goddis ſaik let mee preiche the Goſpel with fredome and ſincerity of hart. I tell thee, thair is ſic ane neceſſitie laid on the ſchoulders of the Miniſters, to vtter euerie thing quhilk the Lord puttis in thair mouth, that gif thou ſchaik of this neceſſitie, ane vther neceſſitie of wo ſal be laid on them. And this ſall be thair cry on thair deid bed, Wo be to mee that I preichit not trewlie the goſpell. Zit to gang fordward. Quhairfra cummis this neceſſitie? He ſayis, *It is the lone of God that conſtraynis me.* It is the loue of Chriſt quhilk he kythit in his ſuffering for mee, that bindis mee. Sa, it was the loue of Chriſt towardis Paull that moued him patientlie to be callit wod for Chriſts caus. Chriſt for the loue quhilk he buir to vs, ſufferit him ſelf not onlie to be called wod, bot to be called ane Deuill. Mat. 12. 24. He ſuffered the extremitie of paine

paine and ignominie for our ſaikis: and all the revylings and reprochis that ſuld haue lichtit on vs, he tuke them on him. Sic was his loue quhilk he buir to vs. Then will not thou ſuffer to be called ane wod man for his cauſe. Gif thou wald haue ane pairt of the inheritance conqueiſt be Chriſt, bund mon thou be, ane neceſſitie mon be laid vpon thee, and gif thou be louſed, thou is lowſed fra the loue of Ieſus, and then wo & deſtructioun euerlaſting ſall cum on thee. I ſee then, all our ſeruice of Chriſt, is of neceſſitie: Then quhat pleiſure can be in the ſeruice of Chriſt, gif it be conſtrayned ſercice? The thing I am compelled to doe, I will haue littill pleiſure in the doing of it? In deid it is trew, thou art not lous, bot bund. Fra time thou enters in the Kirk of Chriſt, thou enters in bondes. Bot thair is ane great difference betwixt band & band: ane band will bind thee and force thee to doe ane thing, wil thou, nill thou: Ane vther band will onlie leid thee the richt way quhilk thou is to gang. Brethren, this band that Paull ſpeikis of in this place, it is ſweit band: the band of the loue of Chriſt, and it bindis.

bindis thee ſweitlie and louinglie to diſcharge thy dewty to god:& al thy dewty be this band is voluntarie, and he quha is būd with this band, wil reioice mair to be callit ane fule for Chriſtis ſaik,nor to be eſteimit ane king vpon the eirth. Bot thou mon tak tent quhair this band is that bindis thee, ꝑ it may leid thee to do thy dewty willingly. Gif the loue of chriſt quhilk is the band, be outwith thee, only ſounding in thy eir (as quhen it is tauld the,Chriſt louis thee) I tel the it wil not bind thee. Al the preiching in the warld wil not bind the,& it be without thee.Paul ſayis thairfoir Rom.5.5.The loue of god is ſched abrode in our harts throw the haly Spreit that is giuen vs . Then that that loue may bind the hart,it mon be pourit in thee, and quhen it enters in the hart, it lowſis the hart with ſic ane ſueitnes to do gods wil as is vnſpeikable: it bindis the hart with ane exceiding joy. Wald to god we had ane taiſt of this loue. All is bot wordis. Thair can be na ſic ſweitnes as that is,fra anis the Sprit hes powrit the loue of Chriſt in thy hart, then let all our trauels be quhé we heir of thir things,to get ane ſenſe of ye

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lufe of Christ in our harts. All the powers in the warld will not moue thee to doe thy dewty sa meikle, as the feiling of this loue of Christ towards thee. And na thing will be abil to stay thee fra Christ & honouring him(& it wer with thy awin ignominy)gif anis thou haue ane sense of it. In the nixt verse he geuis twa reasounis quhy the loue of Christ constrained him. The first reason is takin fra that misery that Christ fand him in, quhen he sufferit for him: the secund is takin fra the end of the deith of Iesus. As to the first, this was our miserabil estait befoir Christ loued vs: *We vvere all dead.* How proues he that, *Gif ane be dead for all, then vver all dead,* gif thou had not bene dead, in vaine deit christ for the. gif thou had ben bot half deid(as the Papists sayis quha vaũts of thair fre wil)the son of God had neuir deit for the gif Paul had had this fre wil, & sa bene half deid, Christ had neuer deit for him: & gif thair wer na vther argumẽt bot this, to import that thair is not ane free will, nor spũk of godlines in men be nature, it is sufficiẽt to say, Christ hes deit for al: we wer without all spunk of free will to gude quhen Christ come. Mark the force of the argument.

It is fra that miſerabill eſtait and ſpirituall deith quhairin Chriſt fand vs, quhen he began to kyith his loue on vs. We wer deid ſpiritually in ſinne, deid in treſpaſſis. Quhat reckis of this corporall deith, gif thou be deid in ſinne, thou is worſe nor ane carion. This ſpirituall deith ſuld moue vs to think that the loue of Chriſt was wonderfull towardis vs: it ſuld euer mak vs aggrege that loue quhairwith he hes loued vs. He died for thee quha was deid in ſinne and treſpaſſis, and ſa ane enemie to him. Quha is he (ſayis the Apoſtle) that wil die for his enemie? Rom. 5. 7. Thou being deid in ſinne thou liued in ſinne, and ſa liued ane enemy to the lyfe of Chriſt. And thairfoir thy hart can neuer ſufficientlie aggrege the benefite of his deith. Men ar miſerable, bot allace they feill it not: thou hes na want nor skaut of miſerie, bot thou wantis ſenſe: and the les feiling thou hes of thy deidnes, the greater is thy deidnes: for the ſenſe of deith is the beginning of life: the greater thy inlaik be of the ſenſe of deith, thou is euer ye deider: the quikker the ſinner be, lowping and playing him in his wantonneſſe, the deider

deider is he in ſaull. For he hes ane burden on his back that will preſſe him throw the eirth, and mak him ſink to hell ane day: and in the mein time he is running to his miſcheif and villanie, and kennis not that he hes deith euerlaſting on the back of him. O wo be to yat miſerabil catiue. ſuppois he wer ane king. Allace, men ar deid in ſinne and half in Hell, and will not conſidder it. It is ane pitifull thing to conſidder how thair is na ſenſe of this infernall miſerie, that followis vpon this deith. Quhen it is tauld them, the Lord hes died for them, they will mak na account of it. The word of the croce of Chriſt hes bene to the multitude of this land bot ane vain ſound, and they haue neuer counted of ſic ane mercy. And thairfoir quhat wonder is it to ſee thir vexatiounis. O Scotland thou ſall get ane vther walkning, thou hes ſa lang contemnit grace, quhilk is the maiſt pretious thing that euer was. The Lord can not be Lord and he ſuffer ſa lang contempt and lichtlying of Chriſt and his loue vnpuniſched. The ſecund argument is taken fra the end and purpoſe that Chriſt had in deing: ſul-

kit he to this end that thou ſuld play thee, and follow thy awin luſt? that thou ſuld abuſe that life, quhilk he had bocht ſa deir with his precious blude? Na: his purpoſe was that not onlie in his deith and ſatiſfactioun thou ſuld be juſtified & counted juſt bot alſo that thou ſuld be ſanctified, that thou ſuld caſt of thy warkis of vnclennes, & dedicate thy life in halines to him. It is ſaid Rom. 14. 9. That he rais againe that he micht be Lord ouer thy life. For thair was neuer man that had ſic ane richt to a eirthly thing, as he hes to thy life: then do quhat euer may pleiſour him, & it wer to die ane thouſand times, & it wer to be ane fule for his cauſe, quhat euer may pleiſure him ſet thee to doe it, or of neceſſitie thou ſall tyne that life of thyne. Bot heir is the miſerie: Men knawis not quhairfoir Chriſt died, Will ze ſpeir at men and wemen quhen they ar lying bathing them ſelfis in wickitneſſe, gif they wil gang to Heuin? They wil anſwere, zes they will gang to heuin or euer thair feit be cauld. Bot vain lown, thou neuer knew Chriſtis purpoſe in deing for thee. His purpoſe was that thou ſuld be ane

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new man,& thou ſuld not liue to thy awin ſelf, bot to him. And the end ſal proue (& thou proceid ſa, liuing to thy ſelf and not to him quha hes died for the)that thed eith of Chriſt had neuer force in thee. Thairfoir luik gif thou liuis to Chriſt: and gif thou dois ſa, then aſſure thy ſelf Chriſt died for thee. Luik gif in the morning thou can ſay, Lord thow died for mee, I will gine thee my life, and conſecrate to thee this day all my actiounis, and all that I haue. Weill is the ſaull that can ſay this way. Then all turnis to this, Seing Chriſt died for mee, I will tak this reſolutioun, I will liue to him all my dayis. The Lord grant vs this reſolutioun that we may liue to him in this life, that heirefter we may liue with him in heuin for euer. To quhome be all honour, prais and glorie for euer. Amen.

THE FIFT SERMON.

2. COR. CHAP. 5.

16. *Quhairfoir hencefurth knawv vve na man efter the fleſche : zea thongh vve haue knawvne Chriſt efter the fleſche , nowv zit hencefurth knawv ze him no more.*

17. *Thairfoir gif onie man be in Chriſt, he is a newv creature: auld thingis ar paſſit awvay, behauld all thingis ar becum newv.*

18. *And all thingis ar of God, quhilk hes reconcileid vs vnto him ſelf through Ieſus Chriſt, and hath giuen vnto vs the miniſterie of reconciliatioun.*

WE heard the laſt day in the laſt part of this chapter, the reaſounis ſet down quhairfoir ane man is bund and obliſched in conſcience to liue to God, to conſecrate his life, his deith, and all his actiounis to Ieſus Chriſt: to wit, firſt the loue of Chriſt conſtrainis and obliſchis vs ſa to loue him agane, that we be content euen to be fuilis to this warld for his ſaik. Ane vther argu-

ment

mẽt was taken from our awin eſtait quhair in we wer quhen he kythit this loue of his on vs, we wer deid in ſinne and treſpaſſis. Sa this miſerabill condition that we lay in, quhilk was the beginning of Hel and euerlaſting damnatioun, ſuld moue vs neuer to think on pleiſing of our ſelfis, bot onlie to pleiſure him quha hes delyuered vs fra ſic damnatioun. The thrid argument wes taken fra the purpoſe quhilk the Lord had in dying for vs: to wit, that the lyfe that was bocht be his deith, ſuld be conſecrate to him, and imployed in his ſeruice: for being anis redeemed by him we ar na mair our awin mẽ, bot his quha hes coſt vs. And thair foir as the ſeruand ſets his eie vpon his lord waiting to pleſure him: ſa in our haill actiounis with our haill mind we ſuld be ſet to pleiſure our Lord, quha coſt vs quhen we wer bund ſlaues to ſin and Sathan. Vtherwayis we ſall fall aback to that damnation quhairfra we wer redemed. Now to cum to this Text that we haue red. In the firſt verſe thairof we haue the reſolutioun of ye Apoſtle Paull, and the purpoſe quhilk he takis concerning this matter. Seing Chriſt

his Lord hes ſet him ſelf to pleis him, and to redeme him fra deith, and to conqueis life to him, his reſolutioun is to giue him agane that life quhilk he hes conqueiſit to him, to imploy the haill life of him in the ſervice of that Lord that hes redemit him. Thairfoir, brethrē, befoir I gang fordward learne ane leſſoun of this general. Gif this was the purpoſe of Chriſt in deing for vs, and in deing ſa ſchamefull ane deith, that we for quhome he deit ſuld liue to him, & not to our ſelfis, our purpoſe ſuld be on the vther part to giue him this life that he hes bocht ſa deirlie. Giue him it, or ellis thou ſall giue it to ane worſe man. Imploy it in his ſervice, or els thou ſall imploy it in the ſervice of ane worſe man. And ilk ane ſuld ſay for thair awin partis as Paul did for his pairt, Hes Chriſt died for me to this purpoſe that I ſuld liue to him, then will I tak purpoſe and will reſolue in my hart to giue him the life that he hes conqueiſt to me be his deith. This was his purpoſe in his deith concerning me, I will not diſappoint him of his purpoſe. That life that he hes win to mee, I will conſecrate it to his ſeruice. It is

true, thou can neuer diſappoint the Lord of his purpoſe, his purpoſe ſtandis immoua ble. The man to quhome he luikit in his deith he mon liue, & euery man for quhom Chriſt died was in his eies quhen he died. Na godlie man was out of his minde in his ſuffering, bot he ſaid in his hart, I will die for this man and for this woman, that they may liue to mee. Sa he will not be diſappointed. Bot luik thou diſappoint not thy ſelf. Gif thou ſay, Chriſt died for mee, and in the mein time thou wil not giue thy life to him, bot will liue to thy luſtis, & not to him, thou of neceſſitie in the end ſall bring thy ſelf to ane miſerable point. Thair is na thing in the warld that ane man ſuld take mair tent to, nor to the life to cum, to thair maner of liuing heir, & to the actions that they haue in hand, & the things about the quhilk they ar occupied in thair cõuerſatiõ For gif thou haue ane cõſcience, thy cõſcience wil tel thee be thy actions quhat part thou hes in chriſt: gif in thy actiõs thou be ſeruing him, thy cõſciẽce wil tel thee, thou hes a part in ỹ Lord quhom thou is ſeruing And thou in ỹ mein time (gif thou wer bot

eating thy denner) gif thou do it to his glorie thou ſall finde ane ſweit apprehenſioun of the deith of Chriſt, and it ſall rais a greit joy in thy hart. Bot be the contrair, gif thou be euill occupied, and about to doe ane euill turne, thy conſcience within thee will giue thee ane ſecreit warning, and wil ſay, ô man, thy wark teſtifies thou hes na thing ado with Chriſt, and thou ſall find in thy hart na comfort of Chriſtis deith, nor of his reſurrection. Sa it is gude to be weill occupied euerie man in his awin calling, and in all his doings euer to haue Chriſt befoir his eies quha hes giuen him this life. Wald thou then try quhidder the turnis that thou dois, be ſeruice done to the Lord or not, I ſall tell the how thou ſall ken, (I will not ſpeik of outward takinnis) bot luik day and nicht within thy ſelf to thy awin hart quhat thow feillis thair: Feillis thou ane conſcience be nicht and be day teſtifying to thee that thou art vpon ane gude courſe, and ſeruing Chriſt quha died for thee, it is weill with thee: gif thy conſcience be richtlie informed, and thou find in the mein time ane ſweit apprehenſioun of Chriſtis

Christis deith, passion, and rysing, it is weil. Bot gif thou feill not this testimonie of ane gude conscience, bot rather ane displesour and grudging in thy saul, al is wrang. Weil is thee gif thou find in all thy doings ane sweit apprehensioun of Christis deith and resurrectioun: gif thou find it not, woe is thee, leaue that turne, away with it. Away with all busines that will not furneis ane joy of conscience in Christ, and will nocht mak thee to say, Christ is myne, I am doing him seruice. Now to cum to the purpose, the special point of seruice that suld be giuen to Christ is set doun in thir wordis: *From hencefurth knavv vve na man efter ye flesche:* Thair ar the wordis, wey them. The speciall point of seruice set doun heir, is ye richt estimatioun of men among quhom we liue in the warld. It is na small mater to esteme of men and wemen as we suld do. The rule quhairby the Apostle will esteim of them is not in the flesche, nor be fleschlie doing, that is, be na outward thing. All thir outward thingis, as kindred, nobilitie, beautie, wisdome, warldlie eloquence, riches, honour, with all the rest of thir things quhilk

men hes in admiratioun is nathing. This is not the rule of the Apoſtle, nor we ſuld not be that rule eſteim of them. How then? Quhat is contrair to the fleſche? the ſpreit. Quhat is contrair to nature? grace. Quhat is contrair to the auld man? regeneration. Then quhat aucht to be the rule according to the quhilk we ſuld judge of mē: the ſpreit grace, and regeneratioun. Botze will ſay, ar not all thir warldlie thingis benefitis of God, ſuld not men be eſtemed of for them? I anſwere: the Apoſtle ſpeikis not ſimplie of them, bot in compariſoun, in reſpect of the ſpirituall graces. The nobilitie of the King is bot dung in reſpect of the leiſt drop of the blude of Chriſt, the leiſt ſpunk of grace is worth haill nature: the leiſt portion of heuinlie glorie is worth all the glorie in the warld, the leiſt ſpunk of regeneratioun, is worth all the genealogies that can be in this warld. Quhen Chriſt cūmis with his ſpreit, grace, and regeneration, all thir eirthlie prerogatiues vaniſches as the miſt. Then mark: Thair is the ſpecial point of ſeruice done to Ieſus, diſcerne betwixt deid men and liuing men in this warld.

Deid

Deid men ar they quha ar naturall men & na mair. Hes thou na mair bot nature with al the prerogatiues that can follow nature thou art deid ſuppois thou wer ane king. Liuing men ar they quha ar born again be Chriſt. Hes thou the ſpreit of Chriſt, thou liuis: want thou the ſpreit of Chriſt thou art bot deid. Sa thair is ane ſpeciall point of Chriſtis ſervice, diſcerne betwixt living men and deid men: thou art in the middis of them, and liuing men on the ane hand, and deid men on the vther hand. Diſcerne betwixt them. Count not of the dead man althocht he had all the prerogatiues vnder heuin. Gif he haue na mair bot nature, cal him not bliſſit. The liuing man is he that hes the ſpreit of chriſt in him; albeit he wer ane begger: & the men quha makis ane account of thir warldlie prerogatiues, & followis nature & the auld generatioun, ar bot natural men: thou quha accoũts of deid mẽ art deid thy ſelf, & as thou art deid, ſa al thy eſtimation is of deid men. To go fordward to ỹ words. He ąplifies this be the exãple of Chriſt. He ſayis, howbeit I count it anis of Chriſt efter ỹ fleſh befoir I knew him weil:

zit

zit from hence furth, I wil ken him na mair efter the fleſche, and thairfoir quhy ſuld we ken men efter the fleſche, quha ar inferiouris to Chriſt, the heid of all fleſche. Now to ſpeik of this Lord. Quhen he was in this warld he was cled with thir eirthlie prerogatiues as vther men: zea, I think he had thir outward prerogatiues in his awin perſon in greateſt meaſure aboue all men. For neuer man deſcended of ane mair excellent race and genealogie than he did. Then luik to his beautie, albeit it is not ſet doun in the Scripture, I doubt gif euer thair was ane man ſa fair in beautie as he. He was maiſt wiſe, maiſt eloquent of all men, and thairfoir the Apoſtles had him in admiratioun for thir prerogatiues. Bot fra anis by his glorious reſurrectioun (as the Apoſtle ſayis Rom. 1. 4.) he was declared michtelie to be the Sone of God, then all thir thingis euaniſched, and the onlie admiratioun remained of that glorie quhilk he declared by his reſurrectioun. All thir eirthlie prerogatiues (ſayis Paul) then paſt out of thair eies, and the graces of Chriſt onlie remained to be meruailled at. The

leſſoun is plaine . The Lord Ieſus is the rule of the eſtimatioun of all fleſche. In thy eſtimatioun hald thy eie euer on Chriſt, or ellis thou ſall fall. Firſt caſt thy eies vp to Heuin, & then caſt doun thy eies on man quha is bot ane worme on the eirth. Luik vp to ane glorious God, Ieſus the Mediatour, and then to ane worme on this eirth, and he wer ane king, and ſay, Thoſe thingis that I wil not count of in Ieſus, quhilk he had being in Galilie and in the eirth, I will not count of them in thee that art bot ane worme, I wil not do it. Bot be the contrair, that thing quhilk I eſteim of in him, that paſſing glorie quhilk is in him, quhen I luik to thee and ſeis ane glaunce thairof in thee, indeid for that littill reſemblance quhilk I ſee in thee like to my Lord reſembling him in grace, I will eſteim of thee, vtherwayis I may weill giue thee this warldlie reuerence, bot gif thou want this reſemblance I will neuer count thee happie, and thou had all the eirthlie prerogatiues in ye warld. And certainlie they quha hes men in admiration for thir eirthly prerogatiues neuer ſaw Chriſt, nor his glorie. Thou that

will

will ſee ane tribunall, ane Monarche heir, and meruell thairat, thou neuer ſaw the tri/ bunall of Chriſt. Sa the thing that garris people eſteim of men for thir eirthlie pre-rogatiues, is becauſe they ſee not the glory & graces of Chriſt. Wald the people haue eſtemed ſa mekill of Herode, gif they had knawin the maieſtie of the greit God quhé they callit him ane God. Act. 12.22. Na not for all the warld, & thairfoir ſeik ane ſicht of the glorie of God, gif ze wald richtly e-ſteim of men, & giue them onlie thair awin place. Now to go fordward. Ze haue heard of the purpoſe that the Apoſtle takis in ſer-uing of his Lord, be the richt eſteiming of mé in this warld amang quhom he liuis. In the nixt verſe he cummis to the eſtait of yis warld, and ſchawis, quhat alteratioun was made in the warld, be the alteration made in the perſon of Ieſus: for quhen Ieſus alte-red, all creatures altered with him: quhen he went from the eirth to the heuin, & left behind him all thir eirthlie pleſures, thair followit ane wonderfull change and altera tioun in al the creatures. Bot to cum to the wordis: he firſt ſpeikis of the eſtait of man,

and

and ſecundly of the eſtait of the reſt of the creatures in the eirth. As for man he ſayis: *Thairfoir gif ony man be in Chriſt, let him be a newu creature:* mark this: Gif onie man be in Chriſt he is ane new creature: he is chá-ged, he is altered, and wonderfullie alte-red: he is changed fra ane auld creature to ane new creature: fra ane auld deid creature to ane new liuing creature : fra nature to grace: fra deith to lyfe : fra hell to heuin: Quhat ſuld becum of ane auld rottin ſtock, bot be caſtin in the fyre. Sa gif thou had continewed ane auld rotten creature, brũt had thou bene in that fyre quhilk is vn-quenchable. He ſettis doun the meinis how this change is maid: Firſt thou mon be in Chriſt: As euer thou ſaw ane imp in-graft in ane tre, ſa thou mon be planted and ingrafted in him. Being planted in him, than cummis that freſche ſop out of him into thee, and transformes thee, and makis thee ane new creature. Then leirn of this firſt, luik the force of the alterati-oun of Ieſus: quhen he altered fra eirthlie thingis to heuinlie glorie, man eſpeciallie altered with him.

Then

Then luik ſecundlie the dignitie of man, amang all creatures he hes the firſt place of chaunging, and Chriſt was firſt effectuall in man to make him ane new creature. And this preferment hes man aboue al the Heuinnis and aboue al the creatures. The maner how this cummis to pas is this. Or thou be altered, thou mon be raiſed vp to him, and be ioyned with him, and ingraft in him as ane imp in ane tree: then thou & he, and he and thou being made ane, the glorie that is in Ieſus ſpreddis the ſelf ouer thee, and couers thee. Bot gif thou be not in him, thou ſall neuer get ane part of his glorie. Luik that thou be in him be faith (for faith ingrafts thee in him,) & being in him, thou ſall get a part of his glorie: & zit thou is bot ane creature, and not ane creator. The difference is in newnes, thou wes made befoir ald, bot now made new, greiñ and liuelie, fra anis thou be planted in Chriſt thou is fluriſching. It is true all thir thingis ar not ſene zit, and this fluriſching of vs in Chriſt is not fund zit perfitelie, and this conjunctioun of him with vs is not ſa ſenſible as it ſall be, bot this ſall anis be fund

fund true, we ſall find that we wer the Sonnes of God, and new creatures, quhen we wer on this eirth, & we ſall get the accompliſchment of our felicitie in heuin, quhen we ar reigning in glorie with him. Now as to the reſt of the creatures he ſayis, *Auld thingis ar paſt by, behauld al thingis ar becum newy* He ſayis *Beholde* Mark the word: heirby ſteiring vp thair hartis to ſee the alteratioun and renewing of thir creatures, ſeing it is ane thing difficill to be beleued be men. Thair is na creature, neither Angell, nor man, no the dumb and ſenſles creatures as the Heuin, Eirth, the Fyre, Water, Air, bot they wer al benefited be that change maid in Chriſt, and be his glorious reſurrection and aſcenſion they receaued ſum alteratiõ fra the worſe to the better. The Angels quha wer befoir in glorie, were bettered, and thair glorie was augmented be the ryſing of Chriſt. The Apoſtle Eph. 1. 10. and 3. 10. and Coloſſ. 1. 20. ſchawis this, Bot to ſpeik of the inferiour creatures and thair eſtait, of this Heuin, Sunne, Mone, Starres, Eirth, Water &c. that was created for the vſe of man, thir creaturis fra the beginning

euer altered with man. Quhen man was created in the beginning in perfectioun, thir creaturis was in thair perfectioun, the heuin in his perfectioun, the Sunne in his perfectioun &c. Quhen man fell, they fell alſo, the heuin fell from his perfectioun, &c. the eirth was accurſed for man. Rom. 8 20. As man grew auld, that is, as he grew in ſinne, vnto the time that ſinne came to the hicht (quhilk fell in that ſame period of time quhen Chriſt come in the warld: then the Apoſtle ſayis ſinne ſuperabunded & all was vnder ſinne. And ſurelie I think gif the Lord had not cummed at that periode of time quhen the warld ſuperabunded in ſin, and ſinne was cum to the heicht, the warld had preſentlie periſched:) Sa, I ſay, as men grew auld be ſinne, the heuins, the Sonne, the Mone & al the reſt of the creaturs grew auld. Allace man be ſin defylis the air, the heuins &c. Quhen thou ô man for quhom all the reſt of the creatures was maid, rũnis fordward in offending thy Creator, thou drawis ő al the reſt of the creaturs efter the. And again at the cumming of Chriſt the auld creaturis began to be maid new crea-

turis,

turis, and the creaturs that was maid to the vse of man, wer benefited with that benefit of man, and gat ane renewing as man thair Lord was renewed. Again efter Christs cũming quhen man began of new to degener and grow auld, then the creatures also began to grow auld. Sa man growing in sinne, drawis efter him the creaturis, and as he decayis, the eirth & all creaturis decaies and thairfoir Paull Rom. 8. 19. 22. sayis that the sensles & dumb creaturis granis & makis ane mane for sin, murning as ane womá trauelling of birth, & fain wald be deliuerit Sa the eirth wald fain be quite of the, ô sinful man, quha is maid of the eirth, & trápis on the belly of the eirth. Scho granis vnder the wecht of thee for sin, fy on thee that cá not grane for sin: thou sal either grane heir in this life & get releif, or thou sal grane efter this life for euer without releif. This is the graning that the puir creature makis for the beiring of thee, & ꝑ eirth wald fain serue God in hir awin kind bot scho is maid subiect to thy vanity: Rom 8. 20. & thairfoir scho granis: sa ꝑ sẽsles creaturs tyris & cryis Lord put ane ẽd to this vanity, & ar crying

this day this ſame hour: bot mā, for quhom the eirth and all is maid ſubject to this miſerie and vanitie, is going playing him on the eirth without groning. Weill, at laſt quhen the ſonnes of God ſall be reveiled, and ſal be glorified. Coloſſ. 3. 4. then the eirth quhilk groned with them quhen they groned, ſall be glorified with them, & then the Sunne and the Mone ſall receaue newnes, and, as Peter ſayis 2. epiſt. 3. 13. the Sons of God ſal receiue this ſame heuin in ſubſtáce, bot it ſal be new, & the eirth ſal be new, & thē the eirth ſal be na láger capabil of a ſinfull man. Thou ſinner ſal not get leiſ to luik to this Heuin, onlie the ſons of God that ſall be glorified ſal get this priuiledge, they ſall be kingis of this new eirth. Ze ſee then the eſtait of the creatures euaniſches according to mannis eſtait, and alteris as man dois, and in the end the creatures ſall haue the participatioun with man of that glorie quhilk they longed for. This for the opinning vp of the Text. Leirne heir. Ze ſe the creaturis gets renewing alſweil as man bot (mark the difference) in the ſecond rowme. Man is firſt renewed, then the cre-

turis is renewed: man hes his preferment first, nixt the creatures is renewed, bot not efter that maner that man is renewed: for man is first imped in Christ, and he is maid ane with him. Iesus the heid, the Kirk the bodie, and euerie faithful man and woman ane member of that bodie. Eph. 1. 22, 23. Bot the creatures quhen they ar renewed, they ar not imped in Christ: The Heuin quhen it is renewed is not called to that honour to be impit in Christ, it is na part of the bodie of Christ: the eirth quhen it is renewed is na part of the bodie of Christ. Na: na sic conjunctioun is betwixt Christ & those creatures, as is betwixt him & his Kirk. Sa seing thir creatures that ar renewed with man, ar not honoured with that cō iunctioun quhilk is with Christ the Lord, it mon follow that the glory of the creatures is not equall with the glorie of man. Quhen the Heuinnis sall be made new & verie glorious, zit all sall be nathing to yat glorie of man. Thou ô man sall schyne in bodie aboue the glorie of the Sun be ane thousand stages. Matt. 13. 43. The coniūctioun of Christ not being sa made with the

creaturis as it is with man, the glorie of them can not be compared with the glorie of man, bot all the glorie of the creatures ſall be as ane participatioun of the glorie of man. Thou man ſall be glorified with ye glorie of Ieſus Chriſt him ſelf: the creaturs ſall be glorified, bot with thy glorie. Al this tellis vs quhat glorie we ſuld luik for, ſeing this Lord that makis this renovatio un, is ſa glorious. It is certain that at the cumming of Chriſt in the warld, and his paſſing vp to the heuinnis, ane renewing of all the creatures in the warld was maid, all thingis were renewed. This is ane ground that we mon hald, gif we beleue that Chriſt come in the warld and hes aſcended to glorie. Allace, this is not perceaued, and in my ſelf I can not ſee it as I wald, and the maiſt godlie compleinis that they can not ſee this effectualneſſe of Chriſtis glorie. The cauſe is, the deidnes that abydis in vs, ſinne can not be gottin out of this warld, quhill the Lord cum againe. It dwellis in vs, and reignis in the warld, and the Deuill the Prince of this warld reignis be it, (for quhair ſinne reignis, he reignis) zea, it op-

preſſis

preſſis the godlie hart, that ſcarcelie they can feill in them ſelfis this renovatioun: ſa weichtie is ſinne! quha ſeis it? Thair is ane glimmering of this new creatioun, bot quha hes this glimmering? Nane, bot that new ſaul. Ane vnregenerat man neuer ſaw this regeneratioun neither in himſelf, nor in vthers, & he can not ſuffer to heir of ane regenerate and ſanctified man: he will laugh as thocht thair culd not be ſic ane thing as regeneratioun, becauſe the mocker him ſelf is vn-renewed, thairfoir he can not wey Goddis graces in ane vther. Sa lang as thou art vnregenerate, thou can not bot ſcorne regeneration: zea and perſecute the regenerate man, and ſa raſche thy heid againſt ane wall. For the Lord hes maid him inviolable, and the Temple of his Spreit, and thairfoir he ſall wrak thee that art the vnregenerate man: zea & wrakit ſall euerie man be that daſchis him ſelf againſt the Kirk of Ieſus, that is the renewed bodie, that bodie as ane iron wall ſall bruiſe them. Experience tellis this. Quha euer was he that ruſched aganis the Kirk, bot the Kirk dang and beat him in powder:

Mell not with the Saincts of God: ſuppois it wer bot ane Sanct renewed be the grace of God he is ſufficient to deſtroy and bruis ane haill kingdome that ruſchis on him. The Lord oppin mens eies to ſee this. For all the warld, wald I not be ane to mak oppoſitioun to ane of the ſaincts of God. The Lord thairfoir ſaue men, and leirn them to account of this renovatioun, as they wald haue ane portioun thairof, and be glorified at the cumming of Chriſt. Now to end ſchortlie. The Apoſtle quhen he hes ſpoken of the renewing of all creatures made be Ieſus the Mediatour (for all flowis out of him) in the nixt verſe he ryſis and mountis vp (ô how he that is caried with the Spreit of Chriſt will ryſe, quhen he is ſpeiking of Ieſus) he ryſis vp to ane licht inacceſſibill, he ſeis God the Father ſitting in his throne and majeſty, and the wark of this renewing flowing fra him, throuch Chriſt the Mediatour, and ryſing vp to the Father of Chriſt he ſayis, *And all thingis ar of God &c.* Our leſſoun is. All graces cummis fra Chriſt the Mediatour, our regeneration flowis out of his life, bot the fountaine of all is the Father

ther of heuin, the father of Ieſus: and thairfoir quhen thou findis the grace flowing from Ieſus, rais vp thy ſaull and luik throw to the glorious fontaine, ſitting in his maieſtie, and ſay: All glorie be to the father, I acknawledge all gudenes to cum fra thee, O father thou hes giuen all graces to mee through thy Sone Chriſt. Now quhen he hes riſen vp to the father, he cummis doun agane to twa degreis, quhilk ar the twa wayis quhairby the regeneratiō is wrocht. The firſt is the reconciliatioun to the Father through Chriſt the Mediatour be his deith. The ſecund is this miniſterie, baſe and contemptible in the eies of men, this diſpenſatioun of the myſteries of God that he hes put in the handis of his Miniſters to be diſtribute to the people. Weil, brethrē, ane man mon cum to this regeneratioun be degreis, as ane man ſtepping vp ane ſtair. Sa thou that wald be renewed in Chriſt mon clim and gang vp be degreis. The firſt is the miniſterie of reconciliatioun: the ſecund is, the reconciliatioun it ſelf in Chriſt: the third and laſt is, the fountane of regeneratioun, God the Fa-

ther. Will thou loup vp and miſſe ane of thir ſteppis? Na, it is not poſſible, for thou ſall neuer get regeneratioun befoir God be friended with thee: thou is his enemie, thou mon be friended with him, or euer thou be renewed. Weill then thou wil ſay, I mon be friended with him, bot I neid not thy miniſterie: can I not cum to heuin, bot be heiring the preiche? I ſay thou can not, I lay this neceſſitie befoir thee, and I ſtrait thee, and I bind thee to this miniſterie. Imagine thou ane vther mein to attein to this glorie, contemne thou this miniſterie in the ſillieſt perſoun to quhome God hes giuen it, I ſal gar ane ſtraybar the zettis of heuin on thy teith. Suppois thou wer ane Monarche thou ſal neuer get reconciliatioun without this miniſterie. The Lord walkin our conſciences that we may imbrace the ordinance of God: we ſal neuer be wiſe in God except firſt we becum fuillis that we may be wiſe. Then ſeing this neceſſitie is of the miniſterie to mak ane reconciliatioun with our God, and this reconciliatioun mon paſſe be ane proclamatioun of peace to the miſerabil warld, & pas be the mouth

mouth of this contemned miniſterie, the Lord walkin thir our ſenſles hartis that we may reuerence and eſteim of this miniſtery mair then we haue done. The Lord grant vs this for Chriſtis ſaik. To quhome with the Father and the halie Spreit be all glorie and honour for euer. Amen.

THE SEXT SERMON.

Being the firſt Sermon on the firſt to the Corinth. beginning at the vj. verſe.

6. *And vve ſpeik vviſdome amang them that ar perfite: not the vviſdome of this vvarld, nor of ye Princes of this vvarld, quhilk cummis to nocht.*

7. *Bot vve ſpeik the vviſdom of God in a myſterie, euen the hid vviſdom quhilk God ordeined beſoir the vvarld vnto our glorie.*

8. *Quhilk nane of the Princes of this vvarld knevv for had they knavvin it, they vald not haue crucified the Lord of glorie.*

9. *Bot as it is vvritten, the eie hath not ſene, the eir hath not heard, neither haue entred into the hart of man, the things quhilk God hath prepared for them that loue him.*

IN

IN the Text immediatlie preceiding, (weilbeloued in the Lord Ieſus) the Apoſtle hes bene renouncing the wiſdom of man in vttering of the Goſpell of Ieſus Chriſt, thinking it not worthie that onie mans faith ſuld be builded on it. For that faith that is builded on it can not ſtand, becauſe the wiſdome of man is ane fals fundatioun, and the thing that is builded on ane fals foundatioun can not ſtand. Now to cum to this Text quhilk we haue red preſentlie: it micht haue bene ſaid to the Apoſtle, quha countis of thy wiſdome? thou eſteimis not of mannis wiſdome nor eloquence, bot quha countis of thee, or of thy wiſdome either? He anſweris in the 6. verſe, *We ſpeik vviſdome among them that ar perfyte &c.* That is, quha euer ar perfite in the Kirk of God, or quha euer ar cummit to ane degre of perfectioun, or preiſis to perfectioun, aſpyring aboue nature, aboue humane thingis, to ſee thingis heuinlie and ſpiritual, thir men countis of my wiſdome, in the ſight of thir I am wiſe, and in thair audience I ſpeik wiſdome, howbeit eirthlie men thinkis all that I ſpeik bot folie.

Thair

Thair is the meining and the effect of the Apoſtles anſwere ſchortlie. As to this word of perfectioun, I wil not inſiſt in it. Ane full perfectioun is not heir meanit, bot ane ſtryuing to perfectioun. Na man nor woman in this life is perfyte, bot the perfyteſt of vs that liuis in this warld onlie ar ſtryuing to perfectioun throw infinite infirmities. Thairfoir this word of perfectioun is not to be vnderſtand of that conſummate perfectioun quhilk we ſall haue in that vther life, bot as it is opponed to them that hes na perfectioun, na ſpirituall nor heuinlie ſicht or knawledge of thingis heuinlie and ſpirituall. Then thair is the leſſoun in ane word. Ze knaw the ſentence ſpoken commonlie, Wiſdome is juſtified of hir awin children. Matth. 11. 19. Let the warld count of it as it will, wiſdome ſall euer be wiſdome to them that hes onie wiſdome: fuilis wil neuer count that heuinly wiſdom to be wiſdome, nor the wiſe of this warld will neuer eſteim of it. Mekill conſiſtis in the diſpoſition of the hartis of the heirers: that quhilk is wiſdome to ane is meir folie to ane vther, and all becauſe the diſpoſition

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is diuers and contrair. Set me togidder ane man that is heuinlie minded and ane man that is onlie eirthlie minded, ſpeik the wiſdome of God to them baith, ane wiſdome to the heuinlie minded man it ſall be wiſdome, to the eirthlie minded man it ſall be fuliſchnes. The ſpeich of the Croce (ſayis the Apoſtle in the firſt chapter of this Epiſtle verſe 18.) to thé that periſchis is fuliſhneſſe, bot to them that ar ſaued it is the wiſdome and power of God. Art thou ane yat is ordained to be ſaued? the Goſpell of Ieſus Chriſt ſall be wiſdome and onlie wiſdome to thee. And thairfoir ſeing thair ſtandis ſa mekill in the diſpoſitioun of the heirer, or euer thou cum to heir, luik thy diſpoſitioun, leif thy eirthlie minde behind thee, leiſt thou receiue thy awin damnatioun, & bring ane heuinly minde with the, that the wiſdom of God may be the power of ſaluatioun to thee. Thair hes bene lang heiring and teiching amang vs in this toũ, bot the iſchue of things teſtifies that thair hes bene ane euill diſpoſitioun in the harts of the multitude, the preſent trouble of this toun tellis quhat hes bene the diſpoſi-

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tioun of manie: for quhat euer be the wark of men heirin, zit na queſtioun the Lord hes his wark in it, to ſpuilzie thee for thy ingratitude and euill diſpoſition of thy hart of the libertie of his glorious Goſpell: and gif this Goſpel gang away, then ſchame & confuſion ſal licht not onlie vpon this toũ, bot alſo on the haill land and euerie eſtait thairof. Then to gang fordward. The Apoſtle fallis out in ane heich deſcriptioun and commendatioun of this wiſdome quhilk he preiched, quhilk is the wiſdome of God. Mark it. He ſayis, *Not the wyſdome of this vvarld, nor of the Princes of this vvarld quhilk cum to nocht.* In this deſcription thair is nathing that may commend anie ſcience or wiſdome of this warld, quhilk is nocht brocht in heir to the commendatioun of this heuinlie wiſdome. Sciences and wiſdome vſis to be commended from the Authours, from them that inuented them: they vſe to be commended fra thair ſecrecie and hidnes, in that they ar hid vp in ane myſterie fra the eies of men: they vſe to be commended from the end and fyne for the quhilk they were ordained:

They

They vſe to be commended fra thair ſubli-mitie and ſubtilitie, quhen they pas the ca-pacitie of men, men hes them in admirati-oun and wonders at them. They vſe to be commended fra thair ſubject quhilk they intreat of, gif it be ane worthie ſubiect it is ane worthie ſcience. Thir thingis recom-mends to vs ſciences invented be the brain of man. Al thir things ar in ane heicher de-gree in the wiſdome of God, nor euer they wer in onie ſcience warldlie. Now mark e-uerie word. The Apoſtle beginnis his com-mendatioun at the Authour: and firſt he lets zow ſee quha is not the Authour: then he lets zow ſe in verie deid quha is the au-thour of this wiſdom (Al this is ſpoken of ¶ Goſpel quhilk we preiche to zou, & thair foir note euerie circumſtance, mark the excellencie of this Goſpell, quhilk the A-poſtle to the Philip. 3. 8. callis the eminen-cie of the knawledge of Ieſus Chriſt quhilk mountis aboue al knawledge in this warld) Then quhome ſayis he not, to be the Au-thor of it? This warld neuer fand it out, neuer inuented it, it come neuer of the heidis of warldlie men. Indeid it is true

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this warld is wise in the awin kind, Luk. 16. 8. and this warld and the men thairoffra the beginning of it to this hour, hes bene occupied in counsels, in laying of plattis, in setting doun purposis and taking consultatioun: they haue bene fellon busie: Bot amang all the thingis that euer man aduysed on thair was neuer fund sa mekle as ane thocht in the heid of ane man of the remedie againſt ſinne and deith, bot ſitting fra the beginning in thair counsels, they sate like als monie damned creaturis, without onie thocht how they suld be releued of that damnatioun: and this is that heuinlie wisdome spokin of heir, that tellis vs of the remedie againſt ſinne, deith, and damnatioun quhairin we lay. Zea brethren, let be they had not ony thocht of this mater, they did nathing in all thair wise consultations for the maiſt part, bot inuolued them selfis mair and mair in thair guiltines, & augmẽted thair damnatioun quhairin all men wes fallen be Adam. Then it was not the warld that fand it out. O, bot thair is sum Princis in the warld that passis vthers in wisdome, thair is wise & heich spreitit men that will

put ordour to vthers, and with thair wit wil compas heuin and eirth, that will feirche out the deipnes of nature, and be occupied in heich thingis, it may be that thir men hes fund out this wisdome? The Apostle meitis this: Na (sayis he) none of the princes of this warld, quhidder Iewes or Gentiles fand out this wisdome. All the great Monarches, al the Philosophers with thair wisdome and Philosophie, neuer thocht anis on sic ane thing. It is true indeid, thair is sum in this warld that hes euer bene occupied in hich thingis aboue the reiche of the commoun sort of pepill sitting on hich places ferching in to the deipnes of nature bot amang all thair occupations, heich conceitis & devysis, thair was neuer sa mekle as ane thocht or suspitioun, or ane dreame of that onlie remedie against sinne and deith, of that only way and mein of saluatioun & deliuerie of ane lost sinner. Ane wonderful thing, condemned men sitting in sic occupations, without onie thocht of thair damnatioun. Empreours condemned men, and zit neuer sic ane thing as ane thocht how they suld be releued of thair condemnatiō

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It is true the Philosophers amang the nationis aspyred to ane wisdom & knawledge of God to knaw him, and sum of them laboured to set doun ane science of him. Plato trauelled mekle on this purpose, and thairfoir he was called divine: bot all thair knawledge was of God the Creator, as he created this warld, and be his prouidence gouernis it. Bot will ze speik of God the Redemer in his Sonne Iesus Christ, they had neuer sic ane thing as ane thocht of him: & zit for al the busines that they had about the creation, and God the Creator, quhat were they? fuilis, and euanisched in thair cogitations, and as ze may reid Rom. 1. 22. 23. in steid of the true God they set vp ane Idoll to be worschipped. Then seing they fand it not out, and seing it is sa necessar for all men, euen for Princes (for they sall neuer see life, except they get ane part of this wisdome) they ar bund to keip that wisdome in sinceritie, and not to prejudge hir libertie in a quhit: bot to maintain hir and keip hir from all hir enemies, that wald peruert hir. I how fand hir not out, keip hir thairfoir in hir awin libertie.

The Lord graunt that men may be occupied this way in thair counſels, not in impairing, bot in preſeruing the liberty of that wiſdome, that onlie mon ſaue them. Thy kingdome, thy life, thy honour, and al thir eirthlie riches wil away, onlie this wiſdome will abyde. Then this wiſdome is not found out be this warld, or be the Princes thairof. Zit befoir we cum to the Authour quhairfra it is cum, ze haue ane reaſoun quhairfoir ſcho can not be of the princes of the warld, *Quha cum to nocht*, they ar aboliſched, they euaniſche, ſcho is eternall, and will neuer haue ane end. Ane periſching heid, wil neuer inuent ane ſcience that will laſt for euer, and his heid were neuer ſa quick and ſa curious, bot as the heid periſchis and gois to the graue, ſa ſall the wiſdome thairof die in the awin time: and thairfoir thair was neuer ane arte nor ſcience inuented be the heid of man quhilk ſall not die and periſche, becauſe they ar al cum of periſching heidis: howbeit the heid die, and the wiſdome remain for ane ſpace, zit that ſcience and wiſdome ſall alſo die in hir awin time. Ariſtotle is deid, his wiſdome

domè abydis zit, bot it ſall die. Plato is deid, his wiſdome abydis zit, bot it ſall alſo die. Bot the immortall God quhen he findis out ane wiſdome, it ſall be immortal alſo. In the firſt epiſtle of Peter. 1. 23. thair is twa thingis ioyned togidder, the immortall ſeid of the word, and ane liuing & immortall God that abydis for euer. The ſeid of the word is immortall: and quhairfoir is it immortal? Becaus it cūmis fra ane god ꝙ abydis for euer. Gif it be anis ſawin in thy hart it ſall neuer die out of thy hart. na, this word ſall gang to heuin with the, and thair it ſall ſpring out in ane wonderfull glorie, and ſall abyde in him quha fand it out, and in thee in quhom it is ſawin for euer. Then gif the warld be not the authour of it, quha hes fund it out? *We ſpeik* (ſayis the Apoſtle) *not our awin wiſdome, bot the wiſdome of God.* Paull iuuented it not, neuer ane man that preached this Goſpell was the authour of it, the Lord quha is onlie wiſe fand it out. Then mark, brethren, gif God of his infinit mercie (efter thou made that foull fall in Adam and fell fra grace and innocencie) had not fund out to thee the onlie mean of

thy deliuerie fra deith and ſinne, thou had neuer riſen agane, for thou had neuer ſa mekle as anis ane thocht of the way of thy redemptioun. Adam quhen he had fallin, and hid him ſelf in ane hole, had not ſa mekle as ane cogitatioun of his deliuerie: that God that created thee without thee, redemed the alſo without thee. Quhen he maid thee of na thing in the beginning, he callit not thee to ȳ counſel, becaus thou was not: na mair was thou on the counſel of thy redemption quhen he tuke purpois to redem thee. Na: thair was neuer ane Angel on the counſel of thy redemption. And this is that that is ſpokē Rom. 11.34. Quha hes knawin the minde of the Lord, or quha hes giuen him counſell? Na all is of him, and all is from him onlie. He is the onlie finder out alſweil of thy redemptioun, as of thy creatioun, that the onlie glorie may be giuen to him. I micht ſpeik ſumthing heir agane the enemies of the truth, bot I will not inſiſt. Gif thou tak onie part of that wark to thy ſelf, thou ſpuilzies him of ane part o his glorie. Thairfoir ſeing thou hes neithe airt nor part in it, let him haue the onli

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glorie for euer and euer. Now followis the ſecund part of the commendatioun of the Goſpel *In ane myſterie.* It is in ane myſterie, it was hid vp. Sciences vſis to be commended becauſe of thair ſecrecie. For men wil ſay, O it is ane miſtick and ſecreit thing, thairfoir it is ane commendable and pretious thing. Bot gif euer ony ſcience or wiſdome in the warld, merited commendatioun throw the ſecrecie of it, eſpecially this wiſdome of God, for thair was neuer ſa hid ane wiſdom, ſa mony ages, fra Adam quhil Chriſt come, all cloſed vp in ane myſterie, and hid fra the warld, and gif thair was onie blenk of it, it was verie obſcure. Brethren, thair ar ſundrie wiſdomes of God. Thair is ane wiſdome of the creatioun and gouernement of the warld, & thair is ane wiſdome of God of the redemptioun of the warld anis created, and making defectioun from that bliſſed eſtait of creatioun. As for the wiſdome of creatioun, als ſone as euer the warld was created, this wiſdome brack out, and was reveiled & made knawin to men, and it ſchynis zit in the creaturs: luik to them, thou ſal ſe the image

of that wiſdome ſchyning in them: and mair nor this, man receaued this wiſdome of creatioun written in his hart. Sa this wiſdome was not keped cloſe, bot maid patent to the eies of men and Angellis to luik on it. Bot as for the wiſdome of God of the redemptioun of the warld, in the creation he neither vttered it in word nor wryte, he wrait not ane letter of it in the hart of man in the creatioun. Bot efter Adam fell he made ane inkling of it, bot verie obſcure. Now quhairfoir was this that the Lord hid vp this wiſdome? Thairby na doubt he wald teſtifie to the warld, that this wiſdom contened ane pretious thing, ane jewell: thair was iuncloſed in it the haill treaſure of heuin. The treaſure of heuin is Chriſt Ieſus quha is incloſed in this myſterie, and thairfoir the Lord wald not reueill it quhil Ieſus Chriſt came in the warld. Is it reueiled now? It hes bene reueiled euer ſince Chriſt came into the warld, and this day in Scotland that treaſure is laid oppin gif we had eies to ſee it. Abraham, nor Dauid, nor all the godlie Kingis and Fathers was neuer in ſa bliſſed ane eſtate as thou art. Bot

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gif thou repent not and receaue this wiſdome, the greater is thy damnatioun. For euer the greater the benefite be, the greater is the condemnatioun and it be not receaued. And manie ane at that day ſal ſay, Wald to God we had neuer heard of this Goſpell. Weill, keip it as ze wil, thair is na glorie bot it, and tak me it away, fairweil the glorie and weilfair of the Land: zea, I ſay mair, thair is na glorie in this warld bot it. Zit the Apoſtle ſtands not heir bot paſſis fordward in the praiſe of this wiſdom He hes praiſed it fra the Authour, quha is God onlie: fra the ſecrecie, that it is ane myſterie hid vp ſa lang: he cummis now to the time quhen it was fund out. *Quhilk God had determined befoir the vvarld.* Sciences vſis to be commended fra thair ancietie. Men ſayis, ô, it is ane auld ſcience, it was found out be the Ægiptians, thairfoir ane commendable ſcience. Bot thair was neuer wiſdome that micht be compared in ancietie to this wiſdome. Will thou ſpeir how auld is this wiſdome? I ſpeir ane vther queſtion how auld is God him ſelf? This Goſpell is euen als auld as God him ſelf is: the Goſpel

is fra all eternitie, as the glorious God is without beginning fra all eternitie. Then this Goſpell that is preiched this day, is na noveltie. This is that wiſdome and doctrin that God predeſtinat fra al eternitie, houbeit the enemies in contempt call it ane new doctrine. Thou leis ſuppois thou wer the Paip, I ſpeik it to the glorie of God, this goſpell that is preached in Scotland, was fra all eternitie. The wordis importis mair. It is not onlie fra all eternitie, bot it is grounded vpon ane eternall counſall. The glorious Trinitie ſet doun in ane glorious counſall this doctrine of ſaluatioun. And thairfoir ſeing this doctrine is ſet on ſa ſolide ane foundatioun, quha will ſchaik it? Schaik it let ſee off hir foundarioun, & put at it, I will ſchaik thee and ding thee to Hell. I tell thee it hes ſaued monie men fra the beginning, bot it als true, it hes ſlane monie ane: bewar that it ſlay the not: for it is the ſtrangeſt thing that euer was. Thou may weill baniſche this goſpell and put it out of Scotland, bot thou ſall neuer put it out of the warld, ſa lang as thair is ane ſaull to be builded by it: Bot quhen

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ſcho is out of Scotland and Ingland baith, ſcho can gang, & it wer to al thir new fund Landis, and abyde thair. Zit mark how he ryſis in his termes (I neuer heard ane Philoſopher in all his Declamatiounis ryſe ſa heichlie in his prayſes of onie ſcience, as the Apoſtle dois in prayſing of this wiſdome, and it is not the eloquence of man, bot the eloquence of the Spreit of God that raiſis him. Zit he hes not tauld all hir glorie. Na, we ſall neuer ſee it all, quhill we ſee the Lord Ieſus quha is the ſubject of this Goſpell.) Sciences hes thair commendatioun fra thair end. It is ane gude ſcience that hes ane gude end inuented for the weill of man, for his profite, and pleſure and glorie: Bot this ſcience in this mounts aboue all the ſciences in the warld. For all the ſciences in the warld will not gar thee mount vp, nor raiſe thee ane fute braid fra the eirth, ſuppois thou were ane Monarch: they may weil get the a peice of honor heir bot it ſal al be bot eirthly honor. O bot the ſcience quhairof our God is the authour, this wiſdom of our redemption garris thee mount, drawis the vp, in ane word, glorifies thee.

thee. All that euer learnis in hir ſchuil ſall be glorified, will thou learne this wiſdome ſcho ſall glorifie thee in the heuinnis. For quhy, ſcho is the power of God to ſaluatioun, Rom. 1. 16. and as he ſpeikis 2. Cor. 3. 18. will thou luik in hir bot as in ane mirrour, to the glorie of God in hir, ſcho ſall transforme thee fra glorie to glorie in that ſame Image. Quhat mair? All the wiſdom in the warld without this wiſdome, is as als mekle poiſoun to ſwell vp thy hart in pride againſt God and man. Sal I cum to the particulars? Art thou ane Lawier and hes the knawledge of the commoun Lawes? Gif thy ſcience of the Law be not ſeaſouned with this wiſdome, it is meir poiſon to the. Art thou ane Medicinar, perfite in that ſcience, and hes red all Hippocrates and Galene and all the reſt of them, and hes not this wiſdome, thou is poiſoned for all thy Medecine. Is thy heid full of Policie, and hes thou manie plattis and conceitis in it, and hes thou not this wiſdome? thou hes ane tume and ane poiſoned heid. Art thou ane Philoſopher, and can tel all the ſtarris, and can ſeirche out all the minerallis, and

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can gang doun to the center of the eirth, zea, and it were doun to hell, and hes not this wisdome, thou art poysoned. Quhat neidis me to speik farther? Gif thou haue na apprehensioun of this wisdom, that onlie sanctifies thee and all thy sciences, and makis them profitabill vuto thee, thou art ane miserabill bodie, and wa to thee for euer. Wald to God the warld saw this, bot allace, this humane wisdome and the glory of this warld cleikis Christ out of thair eies and obscuris this heuinlie glorie. Bot wa is thee that euer thou saw this licht and thou get not ane part of that heuinlie glorie. Zit he stayis not heir, bot luik how he climmis vp and exaltis this heuinlie wisdome. Sciencis vsis to be commended for thair subtilitie and sublimitie. O sayis the Philosopher, It is ane heich and subtile science, thairfoir it is prais worthie. Mathematikes ar subtile, and ar full of subtile demonstrationnis, thairfoir they ar worthie sciences. Bot, brethren, thair was neuer science comparable in sublimitie to this wisdome of God quha is onlie wise. Als far as the heid of God passis thy brain, als far dois yis wisdome

dome that is cum of Goddis heid pas all the wisdome that thou can inuent and it wer ane thousand zeir. And thairfoir the Apostle sayis, *This vvisdome nane of the Princes of this vvarld hes knavven.* Na, nocht efter scho was reuealed and came in the warld, quhen they saw hir, they wist not quhat scho meinit. The Philosophers quha skansed in curiosities, quhen this wisdom came to them, they kend na mair in it nor bairnis or infants. Luik how littill ane bairne can conceiue of onie humane sciences, als littill culd they conceiue of this wisdome. Reid Act. cap. 17. ver. 18. quhen Paul come to Athens and preached it to them, they said, Quhat ane sawer of wordis is this? they thocht he had na thing bot wordis. This is ane meruellous hidnes: they culd not find hir out quhen scho was fund out to thair hád, they wait not quhat scho meinis. Thair is not ane science fund out be man, bot I sall get ane naturall man that will comprehend it, and oft times he will gang be zond the Authour him self: bot to this day thair was neuer ane naturall man that culd comprehend the wisdome of this

gospell.

goſpell. For quhy, ſcho is ſpiritual, ſupernaturall, and aboue nature, and thairfoir the natural wit culd neuer be able to comprehend hir. I ſay mair to zow, the mair ane man hes of naturall wit and judgement, the mair he pride him in his wit, & clap his awin heid, and thinke he hes ane wiſe pow, the mair he count of his awin wiſdome, the mair ſall this wiſdome of the Goſpell be fuliſchnes to him: and euer the wyſeſt of the warld countis the Goſpel the greateſt fuliſchnes. I had rather tak in hand to teiche ane Idiote the goſpell, and cauſe him to conceiue it, gif God wald giue me grace, nor to tak ane heich heided chylde that is puffed vp with the pride of nature, to ding in him ane word of it. Sillie anes quha hes not ane concept of thair naturall wiſdome, will ſwallow it vp, bot ane proud heided bodie can not be capable of it. Thairfoir the Apoſtle in this ſame firſt Epiſtle to the Cor. 3. 18. ſay is verie weil, Wil thou be wiſe? be ane fuill that thou may be wiſe. Renounce that reaſon of thine & captiue it, and mak it ane ſlaue, vtherways thou ſall neuer ſee God to thy conſolation:

for

for thy naturall reason is ane enemie t
God, and his wisdome Rom.8.7. He giue
ane reasoun in the end of the verse that te
tifies that the Princes of this warld kne
not this wisdom: zea, not quhen it was lai
oppin to them. He say is, *for had they knaw*
it, (namelie that great Prince Herode, an
Pilate that Romane President) *they vald n*
haue crucified the Lord of glorie. They ha
not done sic indignitie to him to naill hi
on ane ignominious Croce. How aggre
thir twa togidder? the Lord of glorie, &
ane ignominious Croce? How stands thi
twa, the King of glorie, and sic ane scha
full deith? Becaus they knew not his glori
they exponed him to sic ane ignominiou
deith. Thou that can not see the glorie o
God in the Gospell, thou will commit th
maist ignominious, the maist villanou
thing in the warld. Na, and Christ we
heir, thou wald crucifie him agane. An
thairfoir find not fault with Pilate nor He
rode, or onie of them that crucified him, &
think not that thou had bene free of it g
thou had bene thair. Na, I tell thee, I ho
that seis not the glorie of the Gospell o

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Iesus Christ, gif sic ane turne wer in handis thou wald haue ane scair in it. It wil not be speiking that will do the turne. Let men speik of this Gospell, and all this wisdome quhat they will, thair deidis will ay bewray them. I will not giue ane pennie for thy mouth, for thy toung, for thy speiking. zea for thy preiching, gif thou haue not deidis in thy calling.

Art thow ane King? Art thow ane Counseller? Art thow ane Minister? Gif I see not gude deidis in thy awin calling, al thy wordis is bot winde. Quhen thow hes stand vp and tauld that thou kennis Christ, thou vnderstandis his word and Gospell, and then in thy lyfe will be ane enemie to Christ, and will dishonour him, and his Gospell in thy calling, thy doingis bewrayis and vtteris quhat stuffe is within thee. The God of this warld, and thy awin malitious hart hes put out thy eies, thow hes ane blind mynde quhairfra thy deidis proceidis. Will thou crucifie Iesus Christ & expone him to ignominie onie way, & persecute and trouble him in his members, and then will stand vp and say thou kennis

Christ, thy doingis testifies to the warld that thou art ane lear. The Lord oppin mennis eies to ken quhat it is to deall with Christ or his members. As euer thou wald testifie to the warld that thou kennis Christ honour him and his Ministers baith,& honour his members: for quhat euer is done to ane of them in the eirth,gude or euil, he countis it all done to him self. Saul,Saul, quhy persecutis thou mee, sayis he to Paul Act.9.4. He standis not heir bot gois fordward in hir commendation. Mark the wordis, and I beseikzow to wey them, that seing the eminencie of this gospell, ze may leirne to stoup and giue obedience to it. Sciences ar commended fra thair subjectis quhairof they intreat. Gif they haue ane glorious subject, they ar accounted heich, and accurate sciences: bot thair was neuer science quhilk had sic ane fair glorious subject, as this Gospell quhilk we preiche. Quhat is the subject of it? I can not tell it in better wordis nor it is laid doun heir. *The thingis quhilk the eies hath not sene,neither the ear hath heard, neither come into mannis hart.* All sciences of this warld, and wisdom

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fourid out be man, ar of thingis either visi-
ble that is sene be the eie, or of things au-
dible, heard be the eare, or of thingis in-
telligible, vnderstude be the minde. Gif I
can nocht see thy inventioun, gif I can not
heir it, at the leist I will get sum apprehen-
sioun of it in my mynde, I haue that advan-
tage. Bot as for the subject of this wisdome,
thy naturall eie neuer saw it, thy naturall
ear neuer heard it, and it neuer entered in
thy naturall hart. And thairfoir quha euer
will see thir things, he mon seik ane eie yat
is mair nor naturall, that is supernaturall,
that is spirituall: seik ane eare that is super-
naturall and spirituall. Go to the hart, con-
tent not thy self with ane natural hart: Seik
ane hart that is spirituall and supernaturall
For gaze with thy eie as thou will, lay to
thy lug as thou will, gif thou suld heir ane
hundreth preichingis, gif thou haue bot
ane naturall ear, and ane naturall eie, thou
sall not see nor heir, bot in heiring thou
sall not heir, and in vnderstanding thou sall
not vnderstand, as the Prophet Esaias in ye
sext chapter and ninth verse sayis. Thair-
foir seik at God ane heavenlie eare, & ane

heauenlie eie, and ſay: Lord giue mee ane heauenlie ear and ane heauenlie eie, that I may conceaue thir thingis and apprehend them. Now in the end of the verſe he bringis them doun for als heich as they wer, and tellis quhat they ar, *Quhilk God* (ſayis he) *hes prepared for them that loue him.* They ar predeſtinat fra all eternitie, & they ar prepared in time, for ſa monie onlie as loues the Lord. Thairfoir loue Ieſus, and thow ſall get ane part of them. The leſſoun is this. Wonderfull ar the thingis that God hes prepared for them that loues the Lord Ieſus. Bot how ſall I ken that ſic heich and ſublime thingis ar prepared for mee? Art thow ſtamped with this mark, and careis thow it about with thee? Loues thow the Lord, howbeit not ſa weill as thow wald? (Accurſed be he that loues not the Lord: let him be ane Anathema Maranatha, as the Apoſt. ſayis in the 16. chapter the 22. verſe of the firſt Epiſtle to the Corinth.) Loues thou him, aſſure thy ſelf howbeit thou can not get ſic ane loue to him, or ſic ane ſicht of thir thingis as thou wald haue, they ar prepared for

thee

thee. Onlie thou hes to tak tent to ſee gif that loue of God be in thy hart. Go not to ſeirche quhat is in heuin, and think not to get ane full ſicht of that glorie in this lyfe, that is laid vp for thee: bot reſt on him, and it wer halfblindlings. Weill is the ſaull that can loue the Lord Ieſus. I will end heir, and will recommend to euerie ſaull that loue of Ieſus, as euer they wald ſee the thingis that the eie neuer ſaw, nor the eir neuer heard, nor hes neuer entered in the hart of man, to thair euerlaſting comfort and conſolatioun at the cumming of the Lord Ieſus. To quhome with the Father and the halie Gaiſt, be all honour and praiſe, for euer and euer.

Amen.

THE SEVENTH SERMON.

Being ane vther Sermon on the fiſt to the Corinth. the 2. Chapter.

10. Bot God hath reueiled them vnto vs by his Spreit: for the Spreit ſearcheth all thingis: zea the deip thingis of God.

11. For quhat man knawis the thingis of man, ſaue the ſpreit of a man, quhilk is in him? euen ſa the thingis of God knawis na man, bot the Spreit of God.

12. Nowv vve haue receiued not the Spreit of the vvarld, bot the Spreit quhilk is of God, that vve may knawv the thingis that ar giuen to vs of God.

THe laſt day, Brethren, we heard an cleir deſcriptioun and commendati oun of that wiſdom quhilk Paul ſpa and preiched, quhilk is na vther thing in e fect bot this ſame bliſſed Euangell that preiched to zow. We ſchew zou that tha was na thing that micht commend an

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ſcience or wiſdome in this warld, bot it concurred with him to the commendatioun, praiſe, and glorie of this wiſdome that is heir deſcriued. The Authour of it is not the warld, nor the Princes of the warld, bot God the maker of the warld: the ſecrecie of it, it was hid vp in ane myſterie ſa monie ages, fra the creatioun to the cumming of Chriſt and manifeſtation of him in the nature of man: the ancietie of it, it was predeſtinat fra all eternitie: the end of it, our glorie: the ſublimity and heichnes of it, quhen it was reueiled at the cumming of Chriſt, nane of the Princes of this warld culd vnderſtand it, for gif they had knawin it, they had not crucified the Lord of glorie: the ſubject of it, the thingis quhilk the eie neuer ſaw, the eare neuer heard, quhilk neuer entered in the hart of man, and zit for all this prepared for them that loue the Lord. Now to cum to the Text quhilk we haue in hand. It micht haue bene ſpeirit at the Apoſtle. Giffic thingis as was neuer ſene, neuer heard of, neuer entered in the hart of man was contened in that wiſdome that he taught, quhat profite haue we be that

wisdom? Quhat profeit haue we of ye thingis quhairof we ar not capable? The Apostil meitis this in the first verse quhilk we haue red. *Bot* (sayis he) *God hath reueiled them vnto vs by his Spreit:* It is true indeid they passe the sicht of our eie, they surmount aboue our heiring, they pas the capacitie of our minde, zit that Lord hes dimitted him self to vs, and be his Spreit he hes reueilit those thingis to vs the sillie anis of the warld, not to the Princes of the warld, bot to the sillie simple anis. He hes reueiled them not be our Spreit, bot be his awin Spreit. Thair is the soum of the answere schortlie: he giues the reasoun in the nixt part of the verse, & lets vs see, that the Spreit of Iesus is abill to reveale al thir hich and hid things to vs: letting out the nature of the halie Spreit. *For* (sayis he) *the Spreit searcheth all things, zea the deip things of God.* The Spreit is ane searcher, and he is ane searcher of all thingis created in heuin and eirth. Na thing can eschaip him, bot he will seirche in to the secreitest thingis in the warld, and to the hiddest hirnis of thy hart. Quhat mair? he is ane searcher of the God of glorie him self,

and

& wil pearce in to the infinite deipnes that is in God. He being ſic ane Spreit as this, is he not abill to reueill the thingis quhairof we ar nocht capable? Thair is the meaning of the haill verſe ſchortlie. Then we ſe thir thingis conteined in the heuinlie wiſdome, as the riches of God in Ieſus Chriſt, our remiſſion of ſinne, our Iuſtification, our regeneratioun, our ſaluation and lyfe euerlaſting, euen commoun thingis quhilk ze heir of dailie, togidder with Ieſus Chriſt the Mediatour, in quhom & throw quhom all thingis ar wrocht, ar the thingis quhilk the eir hes not heard, nor the eie ſene, nor hes not entered in the hart of man. Zit we ſee thât thir thingis paſſis not ſa the capacitie of mâ, nor they ar not ſa altogidder hid fra man bot they ar reuealed. And they ar reuealed, to quhom? to thẽ for quhom they ar prepared. They ar reueiled, quhen? euen in this life: thair is none for quhom they ar prepared fra al eternity, bot in this life or the ſaul gang out of ꝑ body they ſal receiue ſum revelatiõ & vnderſtanding of thir ſame things: & thou that gettis na reuelatioun of them in this life, yat gets not ane ſicht of

them or the ſaull gang out of the bodie, I will ſay to thee, they wer neuer prepared for thee. Remiſſion of ſinnes wes neuer prepared for thee. Iuſtification befoir the Tribunall of God, regeneratioun, lyfe euerlaſting was neuer prepared for thee. Thair is not ane better takin of life efter this life, nor ane blenk of lyfe in this life, and it wer bot ane glimmering (for the beſt of vs hes bot ane glimmering,) ane blenk of Ieſus Chriſt and of the graces that ar in him in this life is the ſuireſt takin that thou can haue of the lyfe to cum. And be the contrair thair is not ane worſe takin of darknes efter this life, nor to haif thy eies ſa cloſed, that thou hes na blenk heir of that life to cum. And quhen thou deis hauing na ſicht of the life to cum, thou ſall die ane miſerabill catiue, and ane faggot for the fyre of Hell. Let vs go fordward to the reſt, *God hes reueiled them be his Spreit.* Then ze ſee heir ane reuelatiõ be the Spreit. Mark it, I ſall ſtick ſumthing on the wordis. Ze heard befoir of ane reuelatioun be the word, quhilk is this wiſdome. Now ze heir of ane reuelatioun be the Spreit. It is not aneugh to receiue ane

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reuelatioun be the word, and it were neuer ſa fair, and ſa ſoundlie preached, it will neuer do thee gude, it is na thing bot as gif thou wald hald ane licht befoir ane blinde man, and ſay to him, Man ſeis thou not this licht. Will thou bid ane blind man judge of colours, thou ſcornes him. Sa al the ſpeiking of the Scripture to men is bot ſcorning of thē, except they get this reuelatioun of the haly Spreit. Quhat is this reuelatioun of the Spreit? I ſall tell zow quhat it is. With that preiching of the word quhilk is the firſt reuelatioun, the Spreit of Ieſus cummis doun and ſeazis him ſelf in thy eie, & oppinnis thy eie to ſee the thingis quhilk ar ſpoken, ſeazis on thy eir & oppinnis thy eir to heir the thingis that are ſpoken, enters in thy hart and makis the to conceaue the thingis thou ſeis and heiris, & maks thee capable of them, of the quhilk thou art na mair capable be nature nor the verie ſtane in the pillar: ſpeik to thee and to the ſtane all is alyke, quhill this alteratioun be maid in thy ſaull. Then, brethren, thair is twa revelationis, the firſt be word, quhen it is preched: the ſecund be the Spreit, quhē

that

that halie Spreit concurris with the word. I wil tel zou ye differēce of thē, the firſt wil be commoun to all, the word is preached alyke to al. O bot the vther revelation is not ſa commoun, bot is onlie maid to ſum ſecreit anis of the Lord. That bliſſed Spreit will nocht licht vpon euerie man and woman, bot onlie vpon ſum ſecreit perſons vpon quhome the Lord hes pitie. We reid in the xvj. chapter of the Acts of the Apoſtles that thair is ane meiting of manie. Manie'ar convened togidder, Paull the Apoſtle the Preacher he revealis the grace of the word to all alyke: Amang all the reſt we reid of ane ſpeciall bodie Lydia (thair was neuer ane word ſpoken of the reſt) it is ſaid of hir namelie, that the Lord opened the hart of Lydia to receaue that that Paull preached: the Spreit of Ieſus opened hir hart, not Paull, the Spreit of Ieſus only is the reveiler, be neuer content of heiring onlie. Fy on thee gif thou think thou hes done aneuch, quhen thou hes ſittin ane hour, or twa heiring, gif thou find not the ſweit operation of the Spreit to oppin thy hart with ſie ane ſweitnes as is vnſpeikable.

And

And thairfoir fixe not zour eies sa mekle on men, as vpon the Lord that sendis the Spreit: and cry euer, Lord giue mee the Spreit, or ellis all is bot wind. Blissed is that bodie that gettis the Spreit, for the word will neuer do gude without the spreit Zit I go fordward, and I mark the reasoun. *The Spreit searcheth all thingis: zea the deipnes of God.* Thair is the wordis. Thair is ane greit deipnes in thir wordis, gif we culd attein to it. The first thing that I tak vp heir is this. Greit is that deipnes and that profunditie that is in our God. Paul in the 3. chapter to the Ephesians, the auchtenth verse, considdering that deipnes fallis out in thir wordis: That ze being ruted in loue may attein togidder with all the saincts, to see quhat is that lenth, (meining of God) quhat is the breid, (he is baith lang and breid) quhat is that heicht, (he is heich also) quhat is that deip, (he is deip withall) infinite in length, infinite in breid, infinite in heicht, infinite in deipnes, quhat wald ze haue? He him self is (as it wer) ane bottomlesse deip. Thair is neuer ane propertie in him, as we call them; bot all is ane infinite deipnes,

the

the wisdome of God, ane infinite and end
les deipnes: his power, ane endles deipne
And thairfoir the Apostle Rom. 11. 34
fallis out in ane admiration of the deipne
baith of the wisdom, and of the knawledg
of God. Weill then, brethren, it is na won
der albeit it was said in the verse going be
foir, that the things that ar prepared fo
them that loue him, the eie neuer saw, th
eir neuer heard, nor neuer entered in th
hart of man. Quhy? Becaus al thir thing
is hid vp in ane bottomles deipnes, that i
in God. Quhat wonder then that thou ca
not see them, that the eie of ane worm cre
ping on the eirth can not see them, that th
eare of ane worme can not heir them, tha
the hart of ane worme can not be capabl
of them. It is true indeid the gospell spe
kis of them all to vs, zit the word is not suf
ficient to schaw them, they ar not sa in th
word bot they abyde still in that deipnes
The mercie is not sa reueiled in the wor
and brocht doun fra heuin, bot zit it abydi
still in that deipnes. Remissioun of sinnes i
not sa reueiled in the word, bot zit it abyd
stil in that deipnes. And thairfoir the wor
quhe

quhen it ſpeikis of thir things, quhair ſends it thee to? Quhen it ſpeikis of the mercie of God in Ieſus Chriſt, of the juſtice of God, of lyfe euerlaſting, quhair ſends it the to, and quhairto directis it thee? Ay to his deipnes. Go thy wayis, (layis the word) to the deipnes of God, & ſee al thir thingis plainlie. Thairfoir the ſame Apoſtle layis Coloſſ. the 3. chap. ver. 1. 3. Seik the thingis that ar aboue quhair thy life is hid with Chriſt, in God. Quhair is thy lyfe then? I am ſpeiking of it now: bot quhair is it? It is hid vp in that deipnes in God. The word ſuld not hald doun thy eie, bot lift it vp to ſeik all thoſe mercies that ar aboue with God. Ze may ſee then thir thingis that concernis our ſalvatioun in Ieſus Chriſt, our remiſſioun of ſinnes, our juſtification, our ſaluatioun, (thir ar euen the thingis to ſpeik them plainlie quhairof the Apoſtle meinis) they ar incomprehenſible to the wit of man, to the eie of man, to the judgement of man, to the nature of man. He will ſtand vp & talk of his nature, of his ingyne, ane heich ſpreited man, his wit will compas all the warld. O, bot thy wit reiched

neuer

neuer vp heir to ſeirch this deipnes. Thair
foir be nature, thair is na aſſurance of re
miſſioun of ſinnes, of ſalvatioun, of life, g
thou haue na mair bot nature, (ſcorne a
thow will) and thou were ane Monarch
thou ſall neuer get aſſurance of lyfe, bot di
like ane deſperat God. Is thou abil to pein
in to the deipnes of the ſea that hes ane
bottome, or to the deipnes of the eirth tha
is finite? Na, thõu wil neuer ſee ane fute i
it, ſuppois thou were neuer ſa gleg of ſicht
and then, ô fuill, wil thou mint to reich v
to ane bottomles deipnes that is in GOD
with thy wit and thy conceptioun, quher
can thou attein to ane finit thing. Now, br
thren, I haue ſpoken of God, & of his deip
nes. Nixt we haue to ſpeik of the Spreit
of the ſearching of the Spreit. I ſall onli
touche it ſchortlie ſa far as the Text wil
furniſche, and not digres in amplifying o
thir commoun heidis. I mark then of thi
Text. As thair is ane infinite deipnes i
God, ſa thair is ane ſearcher of it, it wanti
not ane ſearcher. The onlie ſearcher of thi
deipnes, is the Spreit of God: euerie Spre
is ane ſearcher. It is the nature of ane ſpre
euc

euer to peirs in, and to ſeirche. For it is ane ſubtile thing and will peirs in verie ſubtilly to the ſecreitis of thingis. The Spreit of an Angell is ane ſearcher, & ane ſubtile thing, the Spreit of the Diuell is ſubtile, and will peirs in ſubtillie, he will peirs in to thy hart and inſinuate him ſelf thairin: ſa the Spreit of ane man is ane ſubtile Spreit, and ane ſearcher alſo: he will ſearche out the thingis that ar in heuin, and in the ſea, and in the eirth: for he is wonderfully inclyned to ſearching. Bot all the Spreitis except the Spreit of that halie ane, ſearches onlie the creatures. The Spreit of ane Angell, of the Diuel, of ane man, ſearchis bot the creatures. As for the Creator, na Spreit is able to ſearche in him, bot his awin Spreit, yea they knaw na thing in him, bot ſa meikle as he will reueill to them. As for man he is verie buſie, bot for all his buſines he culd neuer zit ſeirche out his awin hart. Ihair is ane myſterie of ſinne lying in the aldis of his hart, that he ſall neuer ſee, except this Spreit enter in, and giue him licht Bot the bliſſed Spreit of God and of Ieſus Chriſt (he is the Spreit both of the Father

and of the Sone, for ane Spreit cummis fra baith) he ſearchis the Sone, he ſearchis the Father, he rypis vp all. And neuer ane man ſall be ane gude ſearcher, or ane ſanctified ſearcher, except he haue this Spreit. Gif thy ſpreit be not ſanctified be this Sprit yat is the onlie ſearcher & ſanctifier of al thingis, all thy ſearching is bot vanitie. Now to go fordward. Befoir he was called ane ſearcher, now he is called ane reveiler: firſt he ſearchis out, then he reueilis to vs. Thair is the order: he reueilis the hid things in god becaus he him ſelf of his awin nature is ane ſearcher of them, and befoir that euer he reueil them he ſearchis them out firſt. Thé he that wil be ane reueiler, and will ſet him ſelf to reveill thoſe thingis to men: (I ſpeik it in plaine talk) he that wil be ane Preicher of thir hid thingis to vthers, luik that firſt he be ane ſearcher, & let him be occupied in ſearching, and craue at God that the halie Spreit wald leid him in to thoſe thingis that hes na acceſſe. For he dow na thing to be ane Preicher of the goſpel that ſearchis not with al his main firſt to ſe theſe things in God, yat he ſpeikis to vthers. Wa

to him that cummis in aff hand to ſpeik the thingis to vthers, that he neuer ſaw or felt firſt in his awin hart. Dauid ſayis Pſal. 116. 10. I beleued & thairfoir I ſpak. Paul efterhind ſayis, We beleue, and thairfoir we ſpeik. 2. Cor. 4. 13. Quhat is this beleif? Na other thing bot or euer he ſpeik to vthers, to get ane aſſurance of them in his awin hart. Now luik the maner of the reueiling of thir thingis. The Spreit he reueillis becaus he oppins our hartis, & takis away the vaill aff our hartis, to let vs ſee them, vtherwayis in vain were it to lay them befoir vs. I ſee ane vther maner of this reuelation, & thairfoir luik quhat mair the ſpreit dois. He is not content to tak the vail from thy hart, bot he takis thy ſaull be the hand as it wer, and leidis it in throw the deipnes of God, he will rauiſche it out of the bodie. as it wer, and lead it in to that licht that hes na acceſſe: and will ſay: Loe thair is the mercie, loe thair is the richteouſnes, loe thair is the euerlaſting life that is ſpokin of Seis thow nocht them all in him? Sa he will point out euerie thing in God. Thairfoir na doctrine auailes without this halie

Spreit, ſeing he onlie takis the vaill from our heartis, and leadis vs in to ſee the thingis that is ſpokin of. Thair is na perfite Doctour bot the Spreit of Ieſus onlie. Thair is na creature, ſuppois he were ane Angell, that can tak aff the ſlouch of thy hart to let thee ſee, that can bore thy eir to let thee heir perfitelie: and thairfoir in preiching depend not on the mouth of men, bot on the Spreit of Ieſus Chriſt onlie. Zit I ſall mak the mater mair plaine, and ſchaw how the Spreit will tak thee and let thee ſee the thingis quhilk ar in God. I will vſe ane ſuppoſitioun quhilk can not be, zit it will make the mater mair cleir. I ſuppois that my Spreit or ſaull entered into thee, gif my Spreit or my ſaull be in thee, thair wald be na thing within mee bot thou wald ſee it, all my thochtis wald be patent to thee. Now to apply this. This is na ſuppoſitioun God will put his Spreit in ane man or woman: for gif his Spreit be not in vs, wa be to vs for euer & euer. Gif god puts his ſprit in ony of vs, mon it not follow of neceſſitie that we mon ſee in God at leiſt the thingis that concernis our weill and ſaluatioun.

That

That Spreit in mee, in thee, mon reueill to mee, to thee, the thingis that lyis in the verie deipnes of God, quhilk concernis our weill and ſalvatioun: and that man that hes the Spreit of God will ſee the verie hart of God, and his mynd, he will ſee the remiſſioun of his ſinnes in the mind of God, and al be the benefite of the Spreit of Ieſus that dwellis in him. Mark this ze that accounts ſa lichtlie of the Spreit of Ieſus, in quhom conſiſtis the onlie felicitie of man. For gif thow want his Spreit, wa to thee, thow ſall gang to hell Sá we haue ane greit vantage heir, that be the benefite of the Spreit, we ſee the thingis that ar in God. Bot, brethrē, God hes als great ane advantage of vs: for gif Goddis Spreit be in vs, be his Spreit he ſeis all that is in our hartis: for gif my Sprit were in thee (as I ſpak befoir) as thou wald ſee all that is in my hart, ſa I wald ſee all that is in thy ſaull, and the leaſt thocht of thy hart wald be patent vnto mee: ſa mekle mair that Spreit ſeis the leiſt motioun and thocht of the hart of man in quhom he is, and will preſent them all to the Father, & lay them oppin befoir him. Sa all tends to

this end, that we ſuld tak tent to the leiſt thocht of our hartis, & be war to think ane thocht to diſpleis him. For the Spreit as he is called the ſearcher of the deipnes of god ſa he is called the ſearcher of the hartis of men. Thair is nocht ane thocht nor ane grone in thy hart, or ane motioun of ioy in thy ſaull, bot he reportis all to the Father. We haue neid to tak tent to all the motiounis of our harts, and neuer to think ane thocht, bot ỳ quhilk we think is acceptabil to the Father, & neuer to anger the Sprit as ye Apoſt. ſayis Eph. 4. 30. neither in word or thocht. And thairfoir as thou wald keip him, & not anger him, ſtudie to ſanctification, & ſanctification ſall bring on ſaluatiõ. for it is the verie mein yat ſal mak the to ſe God. Luik quhat the Apoſtle ſayis, Heb. 12. 14. Without ſanctification na man ſall ſee God. Now vpon all this diſcourſe I mark ſchortlie. Thair was neuer twa thingis in the warld ſa ſtraitlie ioynit togidder, as god and man is. Thair was neuer ſic ſibnes betwixt twa thingis in the warld, as is betuixt the God of glorie, and ane eirthlie man. Thou will count thy ſibnes with this man, and that man, gif thou be ioyned with him

in blude or alliance. Bot I speir this queſtioun, Is his Spreit within thee? Is his ſaul within thee? or is thy ſaull in him? Indeid it is true the affection may go out of thee to him, bot giuis thou him thy ſpreit with thy affectiō? or giuis he the his ſprit with his affection? kennis thou the thocht of his hart or kens he the thocht of thy hart? quha wil ſay it? O, bot god with his affectiō giuis the his ſpreit within thee, that thou may ken ꝑ thocht of his hart, & he of thine. This is ye cōiūctiō that is betwixt god & the. Thair is a narrow cōiūctiō indeid betwixt ꝑ mēbers of that myſtical body, for they ar cōioined togidder be the ſpreit of Chriſt, & be loue, bot neuer mēber puts his ſprit in ane vther mēber: thair is the vther cōiūctiō betuix ꝑ heid & the mēbers of the natural body. For the ſaul wil as it wer cum doun, & the ſprit of ꝑ heid to the mēbers, & they wil vnderſtand the thocht of the heid, & the heid wil vnderſtand the thocht of the mēbers, bot thair was neuer ſic ane cōiūctiō betwixt ꝑ mēbers & ꝑ heid, as is betwixt god & mā, & all couiunctions amang men, ar bot ane pēdicle of that quhilk is betwixt god & mā

In this coniunctioun with thy God, and with thy heid Iesus, (for thou ar ioyned with God in him) ſtandis thy felicitie and bliſſednes. To cum to the next verſe. It micht haue bene ſaid to the Apoſtle, Thou aſcryuis all to the Spreit of God, may not the ſpreit of man do ſum thing in this purpoſe, may not my ſpreit ſearche in to God, and rype vp the deipnes that is in him? He anſweris, Na man can ſee the thingis that ar in God bot his awin Sprit. Then he declaris his anſwere be ane compariſoun. *Euin as na man can ſee the thingis that is in man, bot the ſpreit of a man, ſa na thing can ſearche the thingis that ar in God bot the Spreit of GOD.* Thou will not ſee the thingis that ar in me, onlie I my ſelf will ſee the thingis that ar in mee: euen ſa na man can ſee the thingis that ar in God, bot onlie his awin Spreit. Now the Apoſtle heir he meitis the verie pride of the hart of man, that he will conceit of him ſelf, that he be his Spreit will ſeirche the thingis that is in God. Paul had this experience in the Corinthians, that were bot carnall, they tuke vpon them to judge vpon his doctrine that was ſpiritual.

Hes

Hes thou bot that ſpreit quhilk is carnall? Suppois thou were ane Monarch, thou art ouer peart to tak on thee to iudge of thingis that is ſpirituall, and ſpokin ſpirituallie. This ſame is the pryde of the Papiſtis this day. Out wil he cum, ane Thomiſt, ane Scotiſt, that hes the Spreit of ane man onlie, and ane verie ſubtile, or rather ane Sophiſticall Spreit, ane humane Philoſopher, and he will iudge of the goſpell of Ieſus Chriſt, and turne it ouer in humane Philoſophie. They haue turned the goſpell of Ieſus to Ariſtotle, all thair writingis ar bot foreitles. Thair is not ſa mekle as ane ſmel of the Spreit of Ieſus in them all. Bot ô that terrible iudgement that abydis ſic Doctors that ar prophane polluters of the goſpell of Ieſus Chriſt. Thair is nane of vs all bot gif ane man wald ſtand vp and ſay to mee or to thee, I ken thy hart, and quhat is in thy hart, we wald be angrie at him. Then wil not that glorious God be angrie at ane prophane villain, that will ſay he will earche in to that profunditie, hauing only his awin ſpreit. Brethren, quhen I was younger nor I am, gif I had ſene ane of great

ingyne, and great capacitie and great graces, I thocht fra hand he wald comprehend all the Bible, bot I proteſt befoir God that ay the langer I liue, I think the les of the wit of man, I had rather haue the leiſt ſpunk of the Spreit of Chriſt, nor all the ingyne and knawledge of the warld: Na, ane ſilly body that hes the Spreit of Ieſus will conceaue mair of ſpirituall thingis, nor all the heich heided bodies in the warld. Thairfoir euer renounce thy awin wit, and be ane fuil that thou may be wiſe. Ane vther thing I mark heir. Quhen he hes magnified the Spreit, and maid him the ſearcher of all the deipnes of God, ſee how he haldis aff him the proud conceitis of men: he wil not let thee touche him, or his priuiledgis, that is, to ſeirche the deipnes of God. Thairfoir gif ze wil ſpeik of God to his honour (he is inviolable) ſaue him fra the proud conceitis of men. Hald proud men aff god, and let them not touche him, or violate that inviolable maieſtie, or ellis thou ſall be guiltie, gif he be violated in thy default. Allace quhairfoir was thou ſet in this warld bot to preiche his glorie, & to keip it inuiolat fra

th

the iniuries of all fleſche in the warld. Luik quhat he dois nixt in the laſt verſe, quhen he hes as it wer worne aff God the proud conceitis of men that wald tak on them to ſearche in to the deipnes of God, quhat dois he? He drawis that Spreit to him ſelf, and ſayis, *Nowe we haue receiued, not the Spreit of the warld, bot the Spreit quhilk is of GOD.* Quhairby he learnis thee this leſſoun. It auaillis thee not to maguifie, to glorifie god and his Spreit, except in the end thou tak that Spreit to thy ſelf, and may challenge Chriſt and his Spreit as thy awin property. Men hes ſpokin verie hichlie of Chriſt and hes had littil ado with him. Speik thou not of him ſa, bot as thou ſpeikis of him to his prais, tak him to thy ſelf, vtherwiſe in al thy ſpeiking of him, thou art bot ane very babber, gif thou haue not that Sprit within the. For the Apoſtle ſayis, Na man can cal Ieſus Lord, except he haue the Spreit of Ieſus. 1. Cor. 12. 3. Thairfoir as thou wald ſaue thy ſelf fra prophaning of God and of his ſprit, & of his graces, quhen thou art praiſing & magnifying him, luik that thou haue the ſprit that thou may ſay to thy ſelf, this ſprit

quhome

quhome I prais, is mine. This God quhom I haue bene magnifying, and all his graces is mine. In the end of the verſe he ſets doũ the end quhairfoir God hes giuen vs this Spreit. The end is this, to mak vs *To knaw the thingis that ar giuen vnto vs be God*. I ſee heir the Spreit of Ieſus quhen he makis our eie to luik in to that deipnes of God, to yat ſtore of mercie, he will let vs ſee na thing in God, bot meir grace, meir mercie. As this Evangell preachis na thing bot meir grace and mercie, ſa the Spreit of Ieſus quhen he lets thee ſee all the hid thingis in God, he lets thee ſee na thing bot meir mercie and grace. And thairfoir he that will tell the people of the merites of men, of ye meritis of Saincts, that they ar not juſtifeit be meir grace, bot mon eik to thair awin deſeruings, I will tel zou my iudgement of ſic ane man, Suppois he were neuer ſa glorious ane Doctour, neuer ſa facund or ſa learned, he neuer ſpak be the Spreit of Ieſus. Papiſt Doctouris that leadis men to leane to thair awin merites, and to the meritis of Saincts, neuer ſpak nor wrait be the Spreit of Ieſus. For the Spreit of Ieſus lets

thee ſee na thing in God bot meir mercie, for ane merite of man wil deſtroy al grace: ſa contrair is the Spreit of god and the ſpreit of man, the grace of Chriſt and the merite of man! And this is the Spreit that men ſtryuis to put amang vs agane: for gif they bring in Papiſtrie amang vs againe, fairweill the Spreit of Ieſus. Na, I ſpeik it ra my hart, cum in that Idolatrie agane, I ſall ſtand vp in my laſt preiching and ſay, Fairweill the Spreit of Ieſus. For na mair nor hell can accumpanie Heuin, na mair can that bliſſed Spreit of Ieſus accumpany that dirt and dung of mans doctrine. Thairfoir as thou wald keip the Spreit of Ieſus, hald aback thir men, for thou ſall nȯt bruik them baith in deſpyte of thy hart. The lord Ieſus can not abyde amang Idolateris, & gif thou haue not his Spreit thou art nocht his. Rom. 8. 9. and gif thou be not his thou art the Diuels, & ſall gang to euerlaſting damnatioun. Thairfoir I ſay ouer againe, hald thē away, as thou wald keip that bliſſit Spreit of Ieſus Chriſt. To quhome be all honour and praiſe, for euer and euer.

Amen.

THE

THE AVCHT SERMON.

Ane Sermon on the 2. to the Corinth. the 4. Chapter.

3. *Gif our Goſpell be then hid, it is hid to them tha ar loſt.*

4. *In quhome the God of this vvarld hes blinde the myndis, that is, of the infidels, that the licht of the glorious Goſpell of Chriſt, quhilk is the Image of God ſuld nocht ſchyne vnto them.*

5. *For vve preiche not our ſelfis, bot Chriſt Ieſus the Lord, & our ſelfis zour ſernandis for Ieſus ſaik*

IN the verſe immediatlie paſſing befoir this Text quhilk we haue red in zour audience, the Apoſtle hes bene ſpeiking of that ſinceritie, of that plainnes quhilk he vſed in the preiching of the goſpel of Chriſt quhilk he vttered with ſic ane euidence yat quha ſa euer heard him micht vnderſtand him, micht haue ſene the licht of the goſpel and haue apprehended it. Now becaus this people of Corinth was ſtifneckit, hard to conceine, conceittie, and lyked nathing bot humane wiſdome and eloquence, ſcorning & mocking the euidence of the ſprit.

Thair-

Thairfoir ſum of them micht haue obie-
cted immediatlie. Paul, thou ſpeikis of thy
plainnes in vttering the goſpell, zit for all
thy plainnes thair is mony amangis vs that
waitis not quhat thou ſpeikis, thy goſpel is
hid to monie, monie takis thee not vp. The
Apoſtle meitis this in the firſt words quhilk
we haue red. *Gif our Goſpell be hid it is hid to thē*
that periſhe. Ane ſair ſentence. As gif he
wald ſay, Corinthians, wyte mee not, nor
my goſpell, the fault is in that miſerabill
corruptioun quhilk is in zou. Ze can not
ſee the licht of my goſpell becauſze ar ad-
iudged to perdition & damnation: Sa the
wyte is in zour blindnes that ar appointed
o damnation fra all eternitie. Sa this verſe
eing plain, let vs obſerue ſum leſſons. The
irſt is this. Thair hes bene and is monie in
he warld in al ages, that neuer ſaw, ſeis, nor
all ſee the licht of the goſpel. Ze haue ane
xemple of thir Corinthians, howbeit the
oſpell ſuld ſchyne mair cleir nor the Sun
n the none tyde of the day, it ſall neuer be
ene be them, it wil be hid to them, howbe-
it ſuld be as ane buik laid oppin befoir
hem, zit it wil be ane glaſpit buik to them.

Let

Let euerie man be war of him ſelf, for this is ane neceſſitie laid on the multitude of this warld. Ane multitude hes bene in al ages, ane multitude is in this age, ane multitude ſall be in the ages to cum, quha ſal neuer ſee the licht of the goſpell. The nixt Leſſoun is. Thir folk hes this propertie and diſpoſitioun (being pleiſers of themſelfis) they ar euer quarrelling the goſpell, amang al the heirers of the warld the maiſt quarrellous, they that gettis leiſt gude of it euer maiſt quarrellous, and euer turning ouer the wyte either on the goſpell, or on the teichers thairof, becauſe they get na licht nor conſolatioun thairof. Bewar of this quarrellous complexion. I mark thridlie, quhair is the wyte, or in quhom? They wyte the goſpell and the Teichers thairof, bot quhair lyis the wyte? Paull tellis thee heir, *Gif my Goſpell be hid, it is hid to thē that periſches.* That perditioun and deſtructioun quhairunto thou is appointed fra all eternitie, is the cauſe quhairfoir thou receiuis na conſolatioun, na licht in thy ſaul throch the goſpell of Ieſus Chriſt. Thou layis the wyte quhair it is not, thou is like ane blind

man

man that will ſtand vp againſt the Sunne ſchyning on the nonetyde of the day, and quarrell it becaus it ſchynis not, quhen it is in the mein time ſchyning on the face of him. Thou art ane veſchell of perditioun, gif thair be not ane remedie, and becauſe the ſentence is paſt, thairfoir as quhen ane thief or ane murtherer is anis condemned to deith, the gratious preſence of ye prince is withdrawin fra him, that he may luik on him na mair: Sa fra anis ane creature be adiudged to deith, the gratious countenance of Ieſus Chriſt is withdrawin from him, leaſt he ſuld behald it in the goſpell. Ane vther thing followis. Thair ar monie akins of dānatiō, yat mē & wemē ar adiudged to death, amang the reſt this is ane ſure akin, gif the goſpel be hid to the euin as it is now preiched in Scotland (we haue not Paull and Peter to teiche now) zit gif it be hid to thee, gif thou receiue no licht nor conſolatioun be it, as it is now preiched, gif thou continue ſa quhill thy lyfe be in thy lip, as we ſpeik, quhill the laſt gaſp, thou hes ane ſeall in thy awin boſome of euer laſting damnatioun: thy hart is ſtam-

ped with ane ſtamp of perditioun: zea ſup
pois thou were ane king, thou art ane ve
ſchell ordained for ſchame and ignominie
Then, brethren, learn heir. Seing thair mo
be ane number that mon periſche, & an
number of all eſtaites in the warld mo
die, that mon go to hell, ordained fra all e
ternitie to perdition, begyle not zour ſelfis
and ſeing to this number the goſpell mo
be hid, & mon be ane cloſed buik, they ca
neuer haue conſolation of it. Then tho
that delytis to walk in the licht of the go
pell of Ieſus Chriſt, think thou not ill of y
goſpell, think thou not euill of this miniſt
rie. Ioine mee thir twa togidder that ca
not be ſeuered, the miniſtry and the goſpe
Thou that thinks euil of the miniſtrie thi
kis euil of the goſpell: be thou not aſhame
of the miniſters, nor of thair bandis, nor o
thair captiuitie, nor of thair death, no
of na croſſe that can be laid on them
the 2. Epiſtle to Timothie, the 8. chapte
For the multitude of the warlde think
ſhame of the goſpell & the miniſters ther
of, fra time affliction be laid on them. Tho
that loues the goſpell, keip thy comfort
th

hy awne boſome, and aſſure thy ſelf thair
s na other way to heauen: and knawing
ell that this mon be the weird of the goſ-
ell & of the miniſters, tak all thir troubles
or ſure notes of the treuth of God. I loue
ot the Goſpell that hes the countenance
f the Princes of this warld, and hes the
onfluence of the multitude. The Princes
nd multitude of this warld hes euer born
he pure Goſpell of Ieſus Chriſt at hatred.
his far for the firſt cauſe quhairfoir the
oſpell of Ieſus Chriſt is hid from monie,
o wit, that perditioun quhairunto they
r adiudged from all eternitie. Now tak
o in the nixt verſe ane vther cauſe quhair-
oir the goſpell is hid to monie, *In quhome* (ſayis he) *the God of this vvarld hes blinded air minds.* The ſecund cauſe is excecati-
un, blindfalding, putting out of the
ies, and all to this end, that they ſuld
ot get ane ſicht of the glorious licht of
he goſpell, and ſa be ſaued? Bot how
ummis this to pas, how ar they blinded?
ſal tel zow. Anis being adiudged to die, &
rdained in the counſell of God to perditi-
n, in cummis the god of this warld, that is,

the Diuell, quhome this warld makis ane God of, the God of heuin ſendis him. Quhome to ſendis he him? Vnto that catiue, that miſerabill creature that is ordayned for perditioun, as ane tortour, and burreaw, ane hangman, to put that eternal decree in executioun. And quhat dois he quhen he cummis in? The firſt turne that euer he dois he bindis him. Quhat bindis he, his handis or his feit? Na, he lets them louſe, and lets him work on with them his awin ruine, and run on to his awin perditioun. Bot he bindis his eies, or rather pullis them out, that the miſerabill bodie may not ſee the gracious face of Chriſt. Quhair foir is he ſend to him? The cauſe is nocht onlie in the ordinance of God, bot in the catiue him ſelf that malitiouſlie repynis to the licht, and will not receiue the goſpell, thairfoir the God of heuin ſendis the divel, to put out his eies that he ſuld not ſee. Mark then the leſſoun. They that ar adjudged to die and to perditioun in the warld to cum, in this warld or euer they gang out of this life, they ar bund like theifis and murtherers, to be preſented bund to that damnati-

oun

oun that is to enſew: they ar reſerued in chaines to that great day. Quhat chaines ar thir? Chaines of darknes, thair eies are plucked out, that blindlingis in that great day they may be caſt in hell, in that laik that burnis with fire and brimſtane for euer Thair is neuer ane ſaul that gangis to damnatioun in the warld to cum, bot in this life it is blinded. Ze ken the Ethnicks ſaying, *Quos perdere vult Iupiter ijs mentem ſolet adimere*, it is ane true ſaying: and thairfoir tak vp agane ane ſure note of perdition to cum, execatioun, blindnes: ſa that gif thou can not ſee that gracious face of Chriſt in the goſpell at na time, for all thy heiring, for al his miniſtrie that is in the warld, tak tent to thy ſelf, and feare that damnatioun euerlaſting. Be neuer at quiet nicht nor day quhil thou ſee ane licht in thy minde be the goſpell: vtherwayis thy conſcience ſall condemne thee as ane veſchell of perditioun. The goſpell is not ſend for na thing. Either ſall it be vnto thee ane ſauour of life vnto life, or ane ſauour of deith vnto deith, and this ſall be juſtified ane day. And except thou get licht, thou ſall warie the

time that euer thou heard it, quhen it cum
mis to that damnatioun. Ane vther thing
mark heir. Quhen cummis the God of this
warld to blind men? (luik to the order o
the Text) The first cause is countit perditi
oun and Goddis ordinance, then cummi
in the Diuell. Quhen cummis in the Di
uell? Quhen God hes first said the word,
will haue this bodie periſching, and wil b
glorified in his perditioun, then cummis i
the torturer and pluckis out his eies. Sa th
Diuell is na thing to God, but ane burrea
ane miniſter of his wraith quhen he is an
grie, then is the loun at hand, as ane ſlau
to put in executioun that wraith. Bot it
ane ſair pitie to conſidder the miſerabil bo
die on quhom this wraith is execute. Quh
the hangman cummis to bind the hand
of ane bodie, that bodie is ſorrowfull an
ſad: bot quhen the Diuell is binding the
thou art blyith at it, & quhē he is ane diu
to thee, thou trowis he is ane God to the
Thou art neuer blyith bot in blindnes, lu
to experience, the multitude of this land
neuer blyith bot quhen he is binding th
and harling them to harlatrie, to murth
an

and villanie, to ſcolling & drinking. Count not of ſic ane man: bot ſay, or think gif thou dar not ſay it, O miſerabill catiue the Diuel is blinding thee and leading thee to perditioun. Now mark in the third rowm, the cauſes that haiſtis this damnatioun, and that mon pas befoir the God of this warld cum as ane Torturer to put in executioun the ſentence of GOD. Thair mon gang befoir this excecatioun, and that damnatioun that followis this excecatioun, ane caus in thy ſelf, thou mon euer be the wyte of thy awin deith: notwithſtanding the ordinance of God, zit thou neuer periſchis quhill thou be worthie thy awin deith, and merite thy awin damnatioun. Quhat brings on this blindnes? Ane malitious, falſe, infidell hart repugning to the goſpell, for thou firſt deſpyſis it, and rejectis it ſa maliciouſlie and deſpytefullie, that in ane maner thou wald ſpit on the face of Chriſt Ieſus that ſchynis in the goſpell. This haiſtis the wraith. For quhen the Lord ſeis the diſpytefulnes of thy hart, that thou will not ſee nor luik in the licht quhen it is offered to thee, and haldin vp befoir thine eies:

Then he ſendis his tortorer and ſayis, Go thy wayis Sathan, and pluck out the eies of this bodie: then he pluckis out the eies of thy minde immediatlie, and God giuis the ouer to ane reprobate ſenſe: and this is it quhilk the Apoſtle ſayis of the Gentiles, Rom. 1. 28. It pleaſed them not to retein God in knawledge, thairfoir God gaue them ouer to ane reprobate ſenſe: And Epheſ. 4. 18. Hauing (ſayis he) thair cogitations darkned, and being ſtrangers fra the life of God, throw the ignorance that is in them, becaus of the hardnes of thair hartis. Thair plainlie he lets vs ſee that the hardnes and malice of thair harts bringis on yis ignorance and blindnes. Thairfoir bewar of this malice, and put it out of thy hart, or ellis thou ſall be caried blindlings to euerlaſting damnation, ſuppois thou were ane Erle or ane King: quhat regaird hes God of perſons? Now, brethren, thair is ſum wordis that I mon wey to zou, as the Lord ſall giue mee the grace, and I ſall repeat them, and mark ze with mee, gif they be not wechtie. *That the licht of the glorious goſpell of Chriſt, quhilk is the image of God, ſuld not ſchyne*

vnto

vnto them, or ſpred his beamis vpon them. Ze ken, and onie man that hes knawledge kennis, that this micht haue bene ſpokin in fewer and baſer wordis, bot the Apoſtle contentis not him ſelf with baſe wordis, in ſic ane mater: bot ſayis, *That the licht of the glorious goſpell of Chriſt &c.* Weil, is thair ane word heir in vaine, and is thair ane change of wordis maid for na thing? Is ſarie baſe wordis changed in glorious wordis for nathing? Na, (allace we can not ſee this) and it is ane of the things in the warld that I wald fainneſt haue zou to vnderſtand, quhat moues the Apoſtles and Propheitis to vſe ſic ane heich language, and ſet vp an thing in ſic glorious tearmis, quhilk they micht vtter in baſer tearmis? Think not that the men of God, Prophetes, and Apoſtles hes ſpoken (as we ſay) *hyperbolicè*, great and vouſtie wordis, greater nor the matter. Thir wordis ar borrowed wordis, and they ar borrowed fra the maiſt glorious thing in the earth, and zit they attein not to the thouſand part of the thing quhilk be them he wald expreſſe. Al the heich wordis that man can vſe to expres the glory of Chriſt

ar not able to expreſſe the thouſand part of that glorie. Bot to cum to the purpoſe. Ze haue ſet doun firſt in glorious termis the effect of the goſpel: it is ſet doun in ſchining & beamis, thairefter ze haue ſet doun the goſpel it ſelf. To cum to the firſt. The maiſt glorious thing that ane man can ſee in this earth, is the ſchyning of the Sunne quhilk the Lord hes ſet in the Heuinnis. The pleſandeſt thing that ane man can luik to, quhen he hes luikit to al thir eirthly things, is the glancing of the Sunne in ane fair day And thairfoir ze ſee the glorie of the Sũne is deſcryued verie hichlie be Dauid in the 19. Pſalme. To apply this. Euen ſa the effect of the goſpel being the maiſt glorious effect that euer was wrocht: the Spreit of God ſets it out be the maiſt glorious thing in the warld, the ſpredding of the Sunne beamis. And ſurelie ſuppois thair wer na mair bot this word [*ſchyning*] it lettis vs ſee ane wonderfull effect of the goſpell in the hartis of men and wemen. Ze ſee be experience, the beamis of the Sunne ſuppois they were neuer ſa bricht will neuer alter the bodie quhilk they ſchyne on, nor mak
i

it bricht lyke them ſelfis, the Sunne hes ſchyned this lang time in the warld, bot zit be ſchining it culd neuer ſa tranſ-chãge ane creature, that it culd becum as bricht as the Sunne it ſelf. It may weill let thee ſee the bodie that is OPACVM, (as we ſay) dark and obſcure, ſa lang as it ſchynis, bot als ſone as it is remoued, the bodie is dark as it was befoir. Bot as to the goſpell. The goſpell with the beamis of it not onlie makis the object quhairon it ſchynis to be ſeene and to appeir: bot it dois mair, it transformes the ſaull of the man or woman in that ſame licht and brichtnes that is in it. That is to ſay, the face of Ieſus, the Sun of richteouſnes that ſchynis in the goſpel, quhẽ the beamis of it ſtrykis on thy ſaull, they mak it lichtſum and bricht like the face of Ieſus, they turne the ſaull in the ſchaip of the face of Ieſus, that ſchynis in the goſpell. Would ze haue Scripture for this, luik the laſt verſe of the Chap. going befoir. We behold (ſayis he) as in ane mirrour the glorie of God with ane open face, & ar changit into the ſame Image fra glory to glory, as be the Sprit of the Lord.

And

And this is done in ſic ane ſort (ô wald to God we knew the power of the goſpel) that thou quha had na thing bot darknes within thee, is maid ane ſchyning licht, caſting out thy beamis, and ouerſchaddowing ſillie dark bodies: He that brocht licht out of darknes (ſayis Paull) be his word, he hes ſchyned in my hart, that I may miniſter the knawledge of Ieſus Chriſt to vthers. Sa it is maiſt certain, thou in quhom the goſpell is ſa powerful, art maid ane licht in the warld to illuminat dark ſaullis. Now to cum to the nixt, the goſpell it ſelf. How expreſſis he the goſpell? He callis it not ſimplie and bairlie with ane wairſche word, The goſpell, (all thir wairſche wordis, and ſilly vnſell ſpeichis of ſic ane glorie, tellis quhat feiling men hes in thair hartis of the effectualnes of the goſpell) bot he callis it the licht of the goſpell, the goſpel is ane licht, & it is the licht of lichtis. The Sun albeit it be bricht was neuer cõparabil to it in ſchining, and thairfoir it caſtis out ſic glorious beamis in the ſaullis of men and wemen. Quhat is the caus that it is ane licht? The cauſe is in the ſubiect of it. The ſubiect

of

of it is glorie: quhat will mak ane licht, gif glorie wil not mak it? The goſpell, is the goſpell of glorie, and all that is within it is glorie. Quhat glorie is this? The glorie of Chriſt the King of kingis, his glorie mon be ane great glorie. Quhat kind of perſon is this Chriſt? He is the Image of God: he neuer reſtis mounting vp quhill he cum to that diuinity. See how he ryſis. He climmis fra the goſpell to the Mediatour, and from the Mediatour to that glorious maieſtie. Sa all the glorie that ſchynis in the goſpell is the glorie of God, and all the licht of the goſpell, is that licht of God quhilk the Apoſtle 1. Timoth. 6. 16. callis that licht that hes na acces: and neuer man had acces to it quhill this Ieſus brocht it doun: & without this licht thou art bot darknes, and ſall end in exteriour and vtter darknes. All the beamis of the Sunne ar bot darknes in reſpect of it. The Sunne is bot ane creature this is the licht vncreated of the glorious God, the verie eſſence of God, count of it thou will. Now mark ane thing of this: this man be his ſpeich leidis vs to his hart, quhat reck of words & they want the hart,

and

and they haue no life, quhat reckis ſuppoi
thou ſpak ane thouſand zeiris of licht an
glorie, gif thou haue neither licht nor glo
rie in thy ſaull. Certainlie thair is nan
that will luik thir wordis, bot they may ſe
the mans hart was repleniſched with thi
licht and glorie quhairof he ſpak. The fac
of Ieſus ſchyned on his ſaull, and ſa won
derfullie he vtteris that conceptioun, an
fulnes of the hart, in ſic wordis as is mer
uellous. The hart of Paull was full of lich
and glorie. Bot I ſee littill licht in the har
tis of men and wemen, in reſpect of tha
licht that was in his hart. And thairfoi
brethren, to ſpeik the truth, becauſe thi
goſpell howbeit it hes bene ſounding i
the eare thir monie zeiris in this land, zi
it hes not entered in the hartis of men an
wemen, it hes bene ane ſound in the lug
bot not ane licht in the ſaull, becaus tho
hes not ſuffered it to enter in thy hart, an
keip it thair: thairfoir the Lord is threat
ning to tak it from thy ear alſo: and ſa wi
be ſene on Edinburgh ane day. The eie
ay vpon men, bot thou luikis not to tha
poyſonabill hart of thine, that is procurin
th

he away taking of this goſpell out of thy
are, and except ze diſcend in zour awin
hartis, & ſeirche the emptines of that licht
n them, it is not poſſible that it can re-
main. Can it be poſſibil that this contempt
of the goſpell, that of the awin nature is ſa
effectuall in the hartis of men can be born
vith for euer? Na, the Lord will not ſuffer
his contempt to be vnpuniſched. And
hairfoir the Lord appeirandlie hes ſaid, I
vill put away my goſpell fra this vngrate
eople, quhom it hes not illuminated efter
a lang time. Sa ze that hes bene lang luik-
ng to inſtruments, luik als lang on zour a-
vin fals hartis that hes the wyte of al. Zit,
rethren, notwithſtanding of all this con-
empt of the goſpell, the Lord ſaue mee, &
ll them that I wiſche weill to, from this,
o be ane inſtrument of the withdrawing
f it: for zit it was neuer ſene that the Lord
ſed gude men to be inſtrumentis in ſic ane
urne. Quha is it that is heir ſend to blind
his warld? quha bot the God of this warld
he Diuell: and thairfoir I giue this watch-
vord, Let neuer man preis to be the oc-
aſioun of the away taking of the goſpell.

Now

Now I ſall tak vp the nixt verſe ſchortly, &
ſa I ſall end. In the nixt verſe the Apoſtl
giues the reaſon quhairfoir they to quhom
the goſpell was hid, behoued to be the
quha was ordained for perditioun, an
quhome the God of this warld hes blindi
His reaſoun is takin euen fra his ſinceriti
in preiching the goſpell: *For* (ſayis he) *w*
preache not our ſelfis, Quhom preiche I then
Bot Ieſus Chriſt the Lord, and I preached hi
to be the Lord in my goſpell, and quha
preached I of my ſelf? *Our ſelfis zour ſe*
uandis for Chriſt Ieſus ſaik. For the bryde
gromes cauſe I was ane ſeruand to th
bryde: for his cauſe quha is the onlie hei
and Lord of the Kirk, I was ane ſervand t
the Kirk. Then of this reaſoun mark thi
leſſoun. Ane man quhom the Lord raiſe
to preache the goſpell, not to ſeik him ſel
nor his awin advancement, nor warldli
riches, nor honor, bot onlie to preiche th
goſpell in ſinceritie, quhat effect will h
haue in his preaching? Strange effects wi
follow him: gif he ſaue thee not, gif he wi
thee nocht to God, gif he miniſter noch
comfort to thee be his goſpell, quhat wi
h

he doe? I sal tel thee, he wil put ane stamp on thee, and thrist it on thy awin hart and conscience, testifeing to thee in the awin time (for the conscience walkinnis not in all men at all times) that thou was nocht faithfull, bot ane reprobate ordained to perdition fra all eternitie, gif thou get not repentance in time, and gif the gospel preched be ane sinceir man hes not fructified in thee, all his preiching is bot ane seall to thee of thy damnatioun, and in the great day sall stand vp and aggrege thy iudgement. Mark ane vther thing heir. Quhat is this that makis this man sa bauld? He will denunce perdition, excecatioun & blindfalding be the god of this warld, (I assure zou this is ane bauld speich to denunce damnatioun) bot quhat makis him sa bald? Ze see it in ane word, the conscience of his awin sinceritie, that in his preiching he socht not him self, bot the Lord his Maister. Thair is the lessoun. Ane man quhom the Lord will send (and the Lord als certainlie will send men to speik in sinceritie his message, as euer he sent ane Propheit in the warld, howbeit thair be not ane ex-

traordinar calling now) Ane man (I say) quhom the Lord will send, he wil denunce damnation to ane obstinate and rebellious people: and he will be bauld to tak thee, as it wer, be the lug, suppois thou were ane King, and leid thee to that Tribunall to heir the sentence of damnation pronounced against thee. The Lord giue mee this sinceritie, and than I will not cair all the kings and all the men in the warld: for the Lord will giue baldnes to the man quhome he raisis in sinceritie to cite Kingis befor that Tribunall of Iesus Christ. Ane vther thing I see in this Text. Thair is na Lord bot the Lord Iesus, quha will tramp down all the Lordis in the eirth, and tred vpon thair craigis at his pleisure. And mair I see thair is na Ladie, nor Queene bot the Kirk the spous of Iesus Christ. As for Kingis Quenes, Politickes in the eirth, all ar bot seruands onlie, kingis seruandis, Queenes seruands, Pastouris and Ministers seruands and nourischers of the Kirk of Iesus: The apostles, seruandis ministring fude to the glorious body of Iesus, and feiding it with the sinceir milk of the word. And that is

quhi

quhilk the Apoſtle ſayis 1. Cor. 3.22. ſpeiking of him ſelf, and of Apollos . All is zouris (ſayis he) quhidder it be Paul, or Apollos, or Cephas &c. all is zouris, all is bot ſeruandis to zou, ze ar Chriſtis, he is zour lord, ze haue not ane lord, bot Chriſt Then the kirk mon haue ane great preroga tiue, juriſdictioun, and libertie. Scho is ane Quene, and gif euer thair was in ane cuntry ane juriſdiction and libertie ſcho hes it giuen hir of hir ſpous, the Lord Ieſus. Then ze knaw quhat ſuld follow: Gif ſcho hes ane libertie and juriſdiction, I will ſpeik that quhilk the Apoſtle ſpeikis 2. to the Cor. the 13. chap. 10. verſe. God hes not giuen mee (ſayis Paul) power to zour deſtruction, bot all the power quhilk God hes giuen mee is to zour edificatioun . The God of Heuin gaue neuer to na creature in heuin nor eirth power to doe againſt hir, bot all to maintaine hir in hir libertie. Then mel not with hir juriſdictioun. Let na eirthlie power meddle with it, and bewar that na irruption be made within it. Thair was neuer Empreour nor Monarch of this warld, that maid irrupti5 win it, that euer wã be it

Thairfoir let euerie ſaull bewar to mell with this libertie: for certainlie that ſword that ſall be ſtrikken at hir ſcho ſall ding aback agane like the hammer aff the Studie. Reid the Eccleſiaſticall hiſtories, ze ſal ſee that neuer man gat the vpper hand yat euer melled with it. And thairfoir the Lord oppin mens eies, and let them ſee this, that they may reuerence this glorious ſpouſe of Ieſus Chriſt, as euer they wald ſee that glorious face of Chriſt Ieſus hir heid. To quhom with the Father and the halie Spreit, be all honour, praiſe, & glorie, warld without end.

AMEN.

THE

THE NYNTH SERMON.

Ane Sermon preached on the 2. Epistle to the Corinth the 10. Chap.

1. *Novv I Paull my self beseik zou by the meiknes & gentlenes of Christ, quha quhen I am present amang zou am base, bot am bauld tovvardis zou being absent.*
2. *And this I requyre zou, that I neid not to be bauld quhen I am present vvith that same confidence quhairvvith I think to be bauld against some, quhilk esteme vs as thouch vve vvalked according to the flesche.*
3. *Neuertheles thouch vve vvalk in the flesche, zit vve do not vveir efter the flesche.*
4. *(For the vveapons of our vveirfair ar not carnall bot michtie throuch God to cast doun haldis.)*
5. *Casting doun the imaginations, and euery heich thing that is exalted against the knavvledge of God, and bringing into captiuitie euerie thocht to the obedience of Christ.*

THir Corinthians vnto quhom the Apostle wrytis, being befoir founded and grounded in the faith of Iesus Christ

be this miniſtry, zit efterward ſeduced and led aſide with fals Apoſtles, Oratours rather nor teichers, quha preached the Goſpel of Ieſus Chriſt with humane affected eloquence, beginnis to lichtlie the Apoſtle quha founded & grounded thē in that faith of Ieſus Chriſt, and to count of him euin as gif he had not bene ſent, or had not bene a Apoſtle in verie deid, bot had onlie giuen him ſelf out for ane Apoſtle. Thairfoir in this preſent Text, the Apoſtle beſeiks them to count of him, (as he was indeid) as the apoſtle of Ieſus chriſt, & deſiris them ſa to eſteme of him: and ſa taking the occaſion he fallis out in ane verie heich deſcription of his Apoſtleſchip. And firſt he makis ane requeiſt vnto them: *Nouv I Paull my ſelf beſeik zouv by the meikneſſe and gentleneſſe of Chriſt.* Surelie gif ze wil conſidder thair deſeruing at the handis of the Apoſtle, they ſuld haue bene met mair hardlie, and ſchairper language ſuld haue bene directed to them: Zit the Apoſtle meitis them gentlie, & directis to them ane meik & gentle requeiſt. I Paul in my awin perſon, beſeikis zou, and that for the meiknes & gentlenes of Ieſus chriſt

gif

gif euerze had ane taiſt of that mercie and meiknes in Ieſus Chriſt towardis zou, euin for that meiknes ſaik, and for that mercies ſaik, obey mee, doe the thing quhilk I bid zou. Sa the Paſtour hes his leſſon firſt heir. It is the pairt and dewtie of ane Paſtour quha hes to do with people, firſt at the entrie to begin with meiknes and lenitie: zea amangis all the properties that is requyred in ane faithfull Paſtour, this is not the leiſt to be endewed with lenitie and pitie: Lenitie, (I ſay) aryſing not onlie of the conſideration of the miſery of men with quhom he hes to doe, (for all people ar miſerabil be nature, and all our preichings ar to ane cumpanie of miſerabill creatures, quha being miſerabill hes miſter of mercie, and crauis pitie) bot aryſing alſo of ane ſenſe and feiling of his awin wretchednes and miſerie. Quhat? Is he not him ſelf ane miſerabill man be nature, alſweill as onie vther perſone of the flock, man or woman? Then againe, the mercie and lenitie of Ieſus Chriſt quhilk he hes found towardis him ſelf, ſuld moue and raiſe vp his lenitie and pitie towardis his flock.

Thairfoir Paull being of mind to ſpeik to thir Corinthians, howbeit he had mater of ſchairpnes and threatning offered to him be them, zit the mercie of Chriſt towardis him, quha was ſa miſerabill him ſelf, vntill he gat that mercie, changes all ſchairpnes in lenitie, and turnis his threatnings quhilk he micht haue vſed, in ane pitifull requeiſt. Nixt the people likewiſe hes thair leſſoun heir. For as the lenitie, pitie, and meiknes of Ieſus Chriſt ſuld moue the Paſtor to lenitie towardis the people, euin ſa this ſame lenitie and meiknes of our Lord Ieſus ſuld moue the peple to obey ȳ gentle & hũble requeiſt of the Paſtour. And he or ſcho that euer hes felt in hart, and taiſted the ſweitnes of the mercie of God in Ieſus Chriſt, will not ſa ſone heir of this lenity and mercie, for Chriſtis mercies ſake, or for his lenities ſaik, bot als ſone they will be moued to obey the requeiſt. And they again that abydis ſtubburn and diſobedient, notwithſtanding of ane dewtiful & lawfull requeſt, I ſay (for mee) that ſtubburn harted bodie neuer wiſt quhat Chriſt meinit, neuer felt remiſſioun of ſinnis throuch the blude of Ieſus

Ieſus Chriſt. They that will not doe the thing quhilk they ſuld do for the mercies ſaik of Chriſt, ſall neuer taiſt of that mercy nor of Ieſus Chriſt. Aſſuredlie, they ſerue for na thing bot to be faggots for hellis fire: for quhair mercie is not, thair mon be judgement. Now in the latter part of the verſe, he ſettis down ane deſcriptioun of him ſelf, *I Paul quha quhen I am preſent amang zou am baſe, bot am bald toward zou being abſent.* This is ane thing in effect with that quhilk followis (for this diſ-eſtimatiõ of him, is fra that licht account & regaird yat they made of him, and of the goſpell quhilk he teached) afterwardis in the 10. verſe of this Chapter. For the Letters (ſayis he) ar ſair and ſtrong, bot his bodilie preſence is waik, and his ſpeich is of na value. He heir deſcryues him ſelf conforme to thair diſeſtimatioun of him, for the miſlyking is recent in his memorie, zit his ſpeich is meik to them. This mater wald haue angered ane gude man, bot Paul is ſa far fra anger, that he brekis out in ane gentle and humble requeſt. Quhairupon I note: that the vnthankfulnes of the warld ſuld not breck our pa-

tience, nor caus vs forget that lenity quhair with the Embaſſadour of Ieſus Chriſt ſuld be endewed: for lenitie is bund to vs, & we ar bund to it, zea, althocht this warld be neuer ſa vngrate, zit we ar bund to ſtryue be lang ſuffering to ouercum in the end. Secundlie think ze not bot Paull ſuld haue thocht ſchame to regiſtrate, as it were, his awin ſchame to the poſteritie to cum, ſa that I may ſay, Paul thou was of na eſtimatioun, and euerie ane may ſee in how ſmall account he was amang thir people. Thair is nane of vs all, gif thair be anie infirmitie in vs, bot we wald haue it hid: bot ane man hauing ane gude conſcience and diſcharging ane faithfull pairt of dutie, is na thing blotted be the ſpeiking of the warld, nor ye regiſtrating of thair ſpeiches, is na thing to his ſchame. Bot the ſchame pertein is to the people: thair wordis and deidis toward the Paſtour abydis in his memorie, and in the memorie of God, and ſall abyde vntill the day of Iudgement except they repent: zea, euin thir ſame wordis ſpoken againſt Paull ſall meit them in the teith at the day of Iudgement.

Zit

Zit I ſee in thir wordis ane ſchairpneſſe and rebuiking mixed with lenitie, to let vs ſee, that quhen we haue to do with wicked men, lenitie and meiknes ſuld not be dolſe, bot tempered with ſchairpnes, that vngrat men may be brocht to ane ſenſe and feiling of ſinne and miſerie. Lenitie alane will not do the turn, bot with ſweitnes ſowrnes mon be mingled, that the word ſpokin may be the mair effectuall and forcible · *Quha quhen I am preſent amang zou am baſe, &c.* The warld, & the men of this warld countis of na thing bot of that quhilk hes ane fair ſchaw, and that they eſteim hichlie of, althocht it were neuer ſa littill worthie. The ground quhairof is this. All men and wemen be nature ar hypocrits, painted bodies, na ſoliditie in them, all ar viſorned folk: he cummis out, ſcho cummis out, all masked and diſaguyſed: For quhat is a hypocrite, bot ane fals ſchaw? Nathing ſurelie: and thairfoir becaus thair is na ſolidity in themſelfis, they can count na thing of ſoliditie: as he is him ſelf, ſic is his eſtimation and reputatioun of vthers: as ſcho is hir ſelf, ſic is hir eſtimatioun of vtheris.

O,

O, wald to God euerie man and woman culd deſcend in them ſelfis, & ken thair awin nature. Amangis all thingis in the warld, this Miniſterie is the vyldeſt, it is the baſſeſt thing vnder the Sunne to the eie of man. Vther callings wil haue ſum outward glory, ane king wil haue ane outward glorie, bot this Miniſterie hes na outward glorie: and zit thair is na calling vnder the Sunne, that hes ſa pretious ane ſubiect, as the calling of the Miniſterie: Zea, the maiſt ſolide thing in the warld is vnder it, euen that quhilk makis men and wemen ſolide, and without it na ſoliditie, bot all is as caffe befoir the wind. The Apoſtle 2. Cor. 4. 7. comparis Ieſus Chriſt & his graces quhilk ar reuealed in the goſpell to ane treaſure, and the Apoſtles themſelues to lame veſſchels, Bot we haue (ſayis he) this treaſure in eirthlie veſſchels, that the excellencie of that power micht be of God, and not of vs. Thair the maiſt glorious thing in the warld is in the baſſeſt veſſchels, and waikeſt inſtrumentis. Quhat makis the warld to contemne and diſdaine this treaſure of the goſpell, bot the waiknes of thir veſſchellis, the

the baſnes of thir ſillie men quhome GOD hes put in this ſeruice. Indeid I meruell not howbeit I ſee the contempt of this Miniſterie, (and ſurelie thair is na thing mair wyld in the eiris of men of Scotland, then to heir the name of ane Miniſter) bot I wõder rather that euer man or womã ſuld be altered be this Miniſterie: the ane is of nature, the vther is of grace. Wonder neuer at nature, bot wonder to ſee ane man or woman altered be grace. Allace, this is to be pitied, men loſſis thair part of thir vnſeirchable riches in Ieſus Chriſt, becaus they ſtũble at the baſnes of this Miniſterie. For he that eſteimis not of this Miniſterie, neuer taiſted of the ſweitnes of Ieſus Chriſt. He that eſteimis not of the lame veſſchell, hes na pairt of the riches quhilk ar in the lame veſſchell. In the wordis following, *Bot I am bauld towardis zow quhil I am abſent:* I ſe they were compelled to ſee and feill ſum bauldnes in Paull, gif not in his preſence, zit in his abſence, gif not be his wordis in ſpeiking, zit be his wryte. Thair is nane ſa ſenſes in the warld, nane ſa deid, nane ſa hard harted againſt the power of this Miniſterie

bot

bot either be word or wryte, either be abſence, or ellis be preſence, they ſall be compelled to feill the force of it. Zea, this Miniſterie ſall either be the ſauour of lyfe to lyfe, or ellis the ſauour of deith vnto deith to them.

And this I requyre zou, that I neid not to be bauld &c. In this nixt verſe we haue his requeiſt expreſſed in few wordis, quhilk is als mekill in effect as gif he wald ſay, Seing Iam the Apoſtle of Ieſus, I beſeik zou to account of mee as of ane Apoſtle. The argument is, Gif ze count not of mee quhill I am abſent, quhen I cum, gif thair be onie power in mee, Iſall gar zou ken it, and vtter it againſt zou: ze ſall finde mee bauld, and not baſe: ze ſall finde ſowrnes, and not meiknes: ſchairpnes and not lenitie. Heir he tellis be ane compariſoun quhat kind of bauldnes be will vſe. Quhen I cum to zow, I ſall vſe the ſame bauldnes towardis zou, that I vſe towardis the fals Apoſtles: and as concerning the falſe Apoſtles, I ſal thunder out againſt them ſchame, and confuſioun and ignominie, ſa that they that coũtis not of mee that I am the Apoſtle of Ieſus

ſus Chriſt ſall finde my power. We may ſe heir Paul wald be counted be thir Corinthians to be the Apoſtle of Ieſus Chriſt. Is he thairfoir ſeeking his awin honour and glorie? Na, he is ſeiking the weill of the people. It is the weill of the people to count of the ſervand of GOD, for quhen they count nocht of him, they can not count nor accept of his doctrine: & quhen the doctrine is nocht weill accepted, then gangis the building ſlawlie fordward. Allace, this euill counting of men in the Miniſterie makis ſa few to be edified, and ſa monie to abyde faithles. For quhair the man is lichtlied, the doctrine is contemned: and quhair the doctrine is contemned, thair can be na faith, na edifeing: ſa that it is ane greater matter to contemne the Miniſterie, nor men trowis.

Mark theſe wordis, *That I neid not to be bauld*. Heir we ſee plainlie that lenitie and meiknes is requyred in ane Paſtour. The Paſtour is euer bund firſt to begin with lenitie and meiknes, ſeueritie ſuld onlie cum vpon neceſſitie, quhen lenitie and meiknes is contemned and can not ſerue.

Reid

Reid the firſt to the Corinthians 4.21. Ta
zour choſe quhidder I ſall cum to zou wit
ane rod, or in loue & in the Spreit of meik
nes: meining, that he wald cum in ſeueri
tie, gif lenitie wald not ſerue. And 2. Cor
13. 2. quhen he ſeis that they can not b
win with lenitie, he turnis his tune, Gif
cum again I ſal not ſpair zou. Quhen I cum
agane, I ſall terrifie zou with the power o
God, becauſze thraw it out of mee. I ſee a
gane, he is verie ſchairp againſt thir fals O
ratouris, he vſis na lenitie towardis them.
Zit thair is ane diſcretioun to be had be
twixt the dealing with fals Teichers, and
with the people. Thair ſuld be lenitie vſed
towards the people: bot quhat ſuld be with
ane deceiuing lown, that begins to bring
the truth in ſclander? He mon be handle
with ſeueritie & rigour: na lenitie ſuld be v
ſed towardis thir that creipis in dailie t
bring the truth in ſclaunder. Ze knaw thai
voices, Quha made Caluine ane Miniſter
Quha made Luther ane Miniſter? Bot the
ſall find ane day that Caluine and Luthe
was Miniſters, & that thair was ane powe
in the word quhilk Caluin and Luther te
ched

ched. For this is true that Paull ſpak, The Lord conſumes them dailie with the word, that cummis out of the mouthes of his Miniſters, and ſall conſume them dailie, vntill the day of the Lordis appearance. In the third verſe he fallis out in ane deſcriptioun of the maner of his walking. *Neuertheles thocht vve vvalk in the fleſche, &c.* thocht we liue in the fleſche, that is, in the infirmitie of this commoun nature: (for to liue in the fleſche heir, is to liue in the waiknes of nature, *zit vve vvalk not or vvarre not according to the fleſche,* that is, our actions and doings in our Apoſtleſchip ar not fleſchlie and waik. Ze ſee the outward bodie is waik, bot meaſure not the inward man efter the body and the ſtrenth thairof: for ſuppois my bodie be waik, zet my actions ar ſtrong. Sa he takis to him ane thing, and refuſis ane vther. Now, brethren, let euerie man that liuis tak glaidlie to him frailtie and waiknes, and gif men call thee waik, tak it to thee, for he that wil be ſtrong in him ſelf, can not be ſtrong in God. In this ſame Epiſtle 12. 9. The power of God (ſayis he) is maid perfite in my infirmity. Of all men in the warld

ane man quhais calling is to be ane Mini-
ſter, ſuld tak cheiflie vpon him this frailtie
and waiknes: zea, let him accept it mair re-
dilie nor it can be caſtin to him: and as he
is fraile and waik, ſa he mon feill his frailtie
and waiknes, for ane cheif part of his prei-
ching ſuld be of frailtie: and that Miniſter
that neuer felt his awin miſerie, can nocht
perſwade the peple that they ar miſerabill,
and bring them to ane acknawledging of it.
And heirin appeiris the wiſdome of God,
quha chuſes nocht to this Miniſterie thoſe
quha hes the greateſt graces of nature, and
naturall giftis, bot he chuſes out the waik
anis, and contemptibill bodies, that ar a-
mangſt men, and he ſettis them vp to be
Preichouris to mankinde, as he ſpeikis in
the firſt Epiſtle to the Corinthians the firſt
chapter, the 26. verſe. Ze ſee, brethren, zour
calling, how that not monie wiſe men a-
mongſt zou according to the fleſche, not
monie michtie, nøt monie noble ar called,
bot God hes choſen the fuliſch thingis of
the warld to confound the wyſe, and God
hes choſen the waik things of the warld, to
confound the michtie. Sa the Lord chuſe
the

the ignobill and ſillie creatures, and ſettis them vp aboue Kingis, zea, and the greateſt Monarches of the warld to ding them doun.

Mark again, as euerie man ſuld willinglie tak to him this frailtie and waiknes of nature, ſa let him refuis ye vther, that is to ſay, let him refuis walking according to the fleſche. To walk according to the fleſche, and to warre according to the fleſche is all ane, (for the walking of ane Chriſtianis ane warfair.) Hald aff thir fleſchlie actiounis, and namelie thir actiounis of ſinne: tak to thee the waiknes of nature, bot caſt aff ſin. For gif thy actiounis be altogidder fleſchlie, be thou ſure thow hes na pairt of the power of GOD, nor of the lyfe of Ieſus Chriſt: thou hes bot the life of ane man, or of ane woman, and ſall die like ane man or ane woman without the lyfe of God. Bot aboue all men in the warld let ane Miniſter eſchew thir actiounis of the fleſche, luik that his actiounis be powerful, and that the power of God appeir in his walking: Sa that quhē in outward appeirance he is bot

ane waik bodie, zit it may be ſaid of him, he is ſtrong in Chriſt. For als waik as he is to luik to, zit he is ane ſtrang warriour, the Spreit is ſenſible in him, he ſpeikis not like ane man only, thair is ane vther grace conuoying his wordis, nor can accumpanie the word of man. Gif thou be ane Miniſter, althocht thou were neuer ſa ſtrang in bodie, gif thou findis not Gods power in thy life and doctrine, I wil not giue ane pennie for thee, luik that thou feill the power that Paull felt, as ze reid 2. Cor. 4. 16. quhen he was deing in the body then was the inner man quickeſt in him: and the mair the bodilie lyfe wes away, the mair the lyfe of god was manifeſt in him. Ane miniſter that hes not the power of God within him, how can he preache of Chriſts power or of his lyfe? how can he be ane miniſter of life that hes na taiſt of life? Howe can he preach of lyfe that neuer felt life? Of neceſſity he muſt be a ſchameles man, that wil ſpeake of Chriſt, of his mercy, life and power, quhen in the meane time he kennis not quhat the mercy life and power of Chriſt meanes: that man was neuer called of God to be ane miniſter

all that he ſpeikis is like the babling of ane Parockquet: the power of God dois the turne: and thairfoir God chuſis the waik inſtruments, that the warld may ſee that it is onlie his grace, & not the giftis of ȳ men that dois the turne. He callis it not his walking, bot warring and fechting. The life of ane Miniſter is bot ane warfair, & he quha wald be ane Miniſter ſuld mak him for warfair, mak him for paine and labour, vtherwayis let him neuer mint for that calling. Zea, thair is na thing ſa laborious or painfull, bot the life of ane Miniſter is comparit to it. We neuer reid in the ſcripture quhair it is compared to ony thing that importis eaſines or idlenes. 1. Cor. 9. 26. the miniſter is compared to ane warriour, then to ane runner running with all his main ſpeid, ſtryuing till he cum to the mark, neuer luiking ouer his ſchulder to this, or that thing as monie will doe: ſaying, I haue done this turne or that turne. Na, quhen thou hes done all thou can doe, ſay, thou hes done nathing. Then he is comparit to ane wraſtler, and to ane husbandman that haldis the pleuch fra morning till euening. In all thir

compariſounis of the Scripture, the figure is not ſa great as the thing figurat, quhen ane thing heuinlie is compared with ane thing warldlie, the thing warldly is nathing in reſpect of the thing heuinlie. And thairfoir thair is na man comparable to the Miniſter in labour, the warriour, the runner, the plewman is na thing to him. The Apoſtle wryting to Timothie ſayis in his ſecund Epiſtle, 2. 5. gif thou fecht nocht, thou ſall neuer attein to the croun, & quhy ſuld thou tyne ſa fair ane crown for ane moments fechting. Na man (ſayis he) is crowned except he fecht faithfullie. And 2. Timoth. 4. 8. Thair is ane croun of richteouſnes laid vp, not onlie for mee, bot for all thoſe that loues the bricht cumming of the Lord Ieſus. Quhen Paull was ane auld man and leiſing this warld, I haue ended (ſayis he) my warfair, and I haue fouchten ane gude faucht, & thairfoir I luik for that croun. Gif he had neuer bene ane runner he wald neuer haue tane this promiſe to him ſelf, Ane croun is laid vp for mee. And thairfoir the Lord giue vs grace to labour for ane quhyle, that we may reſt from our labour

labour in the lyfe to cum. In the nixt verſe he proues that his warring and fechting in this warld was not according to the fleſche taking the argument fra the weapons and armour quhairwith he faucht, ſic as the armour is, ſic ſall the warring be, gif the armour be waik, the fecht ſall be waik: gif the armour be ſtrang, the fecht ſall be ſtrang. *Our armour* (ſayis the Apoſtle) *is not fleſchlie*, our weapons ar not of fleſche nor frail mater, *bot our vveapons ar ſtrang throuch God*, the power of God is in them, God is in ye word quhilk we ſpeik, he ſettis doun the end, *To ding doun ſtrang haldis:* This power will ding them doun, na thing will gainſtand it. Brethren, ze ſee be experience, put ane raſour in ane bairnes hand, it will cut: this cutting cummis nocht of the ſtrenth of the bairnes hand, bot of the ſchairpnes of the raſour. Tak ane gun and put it in ane bairnes hand he will ſlay ane man or ſchute throw ane buirden dure: this is not be the ſtrenth of the bairne, bot be the ſtrenth of the armour. Euin ſa GOD be his word in the mouth of the ſillieſt and waikeſt bodie in the warld, will ſlaie and kill the ſtarckeſt

man that gangis on eirth, gif he put his word and it wer bot in ane blabbering mouth, as he did in Moſes, that word ſall cum and pearce in throw fleſche and bane, till it cum to the marrow, and ſal deuyde a ſunder the ſaul and the Spreit. Heb. 4. 12. It is not the man that dois this, bot the weapon, the word that is in his mouth. The multitude of this warld is begyled, gif they ſee ane pure man ſet vp, they will meaſure the grace of God be the man, & they trow the inner man be als waik as the outward: and ſa Kingis and Princes ar dung down this way, and ſlane, Erlis fallis doun ſlane, men and wemen of all rankis fallis down ſlane, als ſure as euer ze ſaw ane man ſlane in the bodie. Ze remember the hiſtorie of Samuel, 1. Sam. 15. 32. he callis for king Agag, & als ſone as Agag cummis fordward and had eſchewed the furie of the zoung king, thocht that he ſuld eſchew the ſword of the aged man alſo, bot Samuel callis for the ſword, takis it in his hand, & hewis him in peices. Sa this wotd in the mouth of waik bodies ſlayis Kingis and Queenes in the warld, quhen they ar lauching and playing

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they ar ſlane by their expectatioun. Zit in this ſame verſe mark the force of this armour, ze heir not of the bigging, bot of the dinging doun. It is trew he biggis vp alſo, bot thou mon firſt be brocht down & humbled, and then bigged vp vpon ane new ground. Quhat is he that will big ane new building vpon and auld rottin wall: thow wald keip nature and ſinne, and zit be ane new creature: Na, thou mon firſt renounce nature: for the ſlauchter of the auld man mon go befoir the quickning of the new man. In the verſe following, hauing ſpoken of the weapons he cummis to the warfair, and heir is ane ſtranger battel nor euer was fouchtin. *We ding dovvn* (ſayis he) *the imaginatiounis and euerie heich thing, &c.* Thair is ane battell, and ane ſtrang battell. Paul is the fechter of this battell, the warriour of the Lord Ieſus, ane warriour to him, to win priſoners to him, to tak Kingis and Princes be the lug, and leid them to Chriſt. That thing that is aſſaulted in this battell, and againis quhilk Paul hes taken armour, is firſt the cogitatiounis. Be thir cogitatiounis is meaned the haill faculties of the ſaull, for

the principall functioun is the reaſoun of man. Now quhat is ſcho doing, bot ſitting in hir Caſtell bigging hir rampier, and caſting hir fowſeis about hir, and ſnairing hir ſelf in hir awin net. And let thee be, thou miſters not ane vther to trap thee, thou wil trap thy ſelf, pryde thee in thy ingyne als mekle as thou will, gif thou haue na mair, wa is thee: It ſall fetter thee and tak thee in the girne als ſickerlie as euer thou ſaw ane bird fangit in the net of ane fowler. The nixt thing that Paull aſſaultis in this battel, is euerie heich thing that is exalted aganis God: this I tak to be the pride of the hart, quhilk as ane heich mountaine ryſing vp as it were to the heuin, exaltis the ſelf againſt God, and haldis out God and the licht of God. Thir then ar the thingis quhilk Paul aſſaultis. Now to cum to the battell, the firſt thing that Paull dois, he weildis his weapons ſa skilfullie, that firſt of all he dingis doun ail the imaginations & reſonings of the minde, quhilk ar as rampiers and fowſies quhairwith ſcho circuit hir ſelf to hald out God and his licht. Nixt he aſſaultis the pryde of the heart, quhilk as an

mountane exalted the ſelf againſt God, he dingis it doun, and makis it equall with the ground: thridlie hauing dung doun all, he cummis and takis the thief be the neck, and leidis him be the haire captiue to Ieſus Chriſt. not to him ſelf, that he ſuld be King ouer hir: Na, Ieſus Chriſt is the King ouer the ſaull as the Apoſtle 2. to the Corinth. 11.2. wowis the Kirk of God not to him ſelf bot to hir ſpous, to the end that ſcho may be ſaif, and God glorified. The man that ſeikis his awin gaine is bot ane hyreling. Thair ar thre actions heir, quhairof ye firſt twa ar na vther thing bot the deſtroying of the ſinne that is in the mind and in the hart. The third is the ſauing of man be leiding him captiue to Ieſus Chriſt, for the leiding of ane man captiue to Ieſus Chriſt, is his ſaiftie, and the libertie of the ſaull is this captiuitie, and the ſlauerie of the ſaull is libertie to ſinne. Quhen ze were ſlaues to ſin (ſayis the Apoſtle Paull in the vi. chapter of the Epiſtle to the Romanes, the twentie verſe:) then ze wer free from richteouſneſſe. Mark heir ane wonderfull power of God in this baſe and ſillie Miniſterie.

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(O, wald to God men culd ken this power) destroying the deceit of reasoun, and dinging doun the pride of the hart of man mounting vp againſt God. Allace, ſa greit is the power of ſinne, that it hes na matche vnder heuin bot this miniſtery. I will tell it ouer againe, thair is na thing to thraw this power doun bot this miniſtery. Quhen this Miniſterie was not in the warld amangſt the Gentiles (of the quhilk Scotland was ane pairt, for our Progenitouris was Gentiles without God in the warld) ſinne rang to deith Rom. 5. 21. Multitudes of Gentiles periſched: bot fra time Ieſus Chriſt the authour of grace came in the warld, & brocht with him this Miniſterie, firſt he him ſelf, thairefter his Apoſtles (amāg quhom Paul was als painful as onie man) maid it manifeſt how powerfull this miniſterie was be demoliſching the kingdome of ſinne, ſo then grace begouth to reigne, and the power of God was manifeſted. Brethren, I da affirme the onlie thing that haldis doun the power of ſinne is this ſillie baſe miniſterie tak it away, (for men wald faine haue it away) and ſchute it to the dore, (& for och

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can ſee I trow it ſall gang away) ſinne ſall um to ane heicht. Tak away the thing that aldis doun the heid of it and ſinne ſall eigne. Then, ô miſerabill Scotland, heir denounce ſchame and ignominie ſal cum o thee, ſchame and confuſioun to King & Court, land and burgh, gif this candleſtick e remoued. This ſall be fund in experience as euer thing was true. And thou yat ald rin to damnation, haiſt the remouing fit, that thou may haiſt thy awin damnaoun. Now the laſt thing I ſee is the proer effect of this miniſterie of the bleſſed God, (and wald to God the warld culd ſee he glorie of it) the proper effect is not to ay men, bot to ſaue them. This warld tro-is we be cum to ſlay them: Na, we ar um to ſlay ſinne in zou, that will ſlay zou if it be not ſlane. Paull in the firſt Epiſtle o the Corinthians, the 3. chap. the 12. & 3. verſes, compares the miniſterie to ane urning fire that burnis vp haie, ſtubble, & eis: euen ſa it burnis vp thy ſinne, and the roſſe of thy nature, and all the vanities of hy hart, bot ſaues thy ſelf. How is this that he warld can not abyde the mein of thair

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ſaluatioun, they can not get reſt nicht no
day, quhill they get away the thing that ſa
ues them. Now it ſaues the man, be taking
him & leiding him captiue vnder the king
of glorie. Ze ſee they that ar ſuperiouris in
the battell, quhen they cry to onie man, be
takin, gif he will not be takin, they will ſlay
him thair: euin ſa als trulie gif thou will be
ſtubburne and wil not be takin in this feild,
this word ſal ſlay thee. Thairfoir bleſſed
ar they that can ſuffer the ordinance of god
and ſtand ſtill vntill ſinne be ſlane, and they
them ſelfis be led captiues vnder Chriſt, for
that captiuitie vnder him is true fredome.
To that immortall and euerlaſting king,
be all honour and glorie for now
and euermair.

AMEN.

THE

THE TENTH SERMON.

Ane Sermon preached on the first Chap. to the Philippians.

18. *Quhat then? zit Christ is preached all maner of vvayis, quhidder it be vnder a pretence, or sincerely: & I therin ioy, and vvill ioy.*

19. *For I knavv that this sall turn to my saluatioun throuch zour prayer, and by the help of the Spreit of Iesus Christ.*

20. *As I hartilie luik for, and hope, that in nathing I sall be aschamed, bot that vvith all confidence, as alvvayis, sa novv Christ sall be magnified in my bodie, quhidder it be by life or by deith.*

21. *For Christ is to me baith in life and in deith advantage,*

22. *And quhidder to liue in the flesche vver profitabill for mee, and quhat to chuse I knavv not.*

23. *For I am greatly in doubt on baith sides, desiring to be louſed and to be vvith Christ, quhilk is beſt of all.*

24 *Neuertheles to abyde in the flesche is mair neidfull for zou.*

25. *And this I am sure of, that I sall abyde, and vvith zou all continue, for zour furtherance & ioy of zour faith.*

26. *That ze may mair abundantlie reioice in Iesus Christ for me, be my cumming to zou againe.*

Paul

PAVL lying in bandis at Rome, thai ryſis vp twa ſortis of Preichers. The firſt ſort of them that preichit ſincerlie tha God and his glory micht be aduancit. Th ſecound ſort of them that preichit not ſin cerely, not for the aduancement of Chri nor his goſpell, bot to eik to affliction t Pauls bandis, mouit with ambitioun an inuy to him. In the firſt verſe quhilk we hau red in your audience, Paull vtters his min concerning thir twa ſorts of preachers, an this is his minde in effect: Let them (ſaye he) preache as they will preache, let them preach of ſinceritie for the glorie of Chriſt let them preach for the faſhioun: how euer they preiche, (preiching the truth of God Chriſt is preached, euin be them quha preichis not ſincerlie. And thairfoir becau Chriſt is preached, I reioice notwithſtan ding of all that iniurie quhilk I receiue b thair preiching, I reioice and will reioice and na man will be abill to tak my ioy fr mee. Schortlie then, thair is Paulis myn concerning thir twa ſortis. My doctrin ſall be generall. And the firſt thing that mark heir, is this, (and onie of zou may

it,

it,) the Lord is glorified, Christ is magnifi-
ed, euen be ane counterfait doing of men,
quhen they doe the thing that is gude, zit
not in sinceritie, nor of purpose to glorifie
God in thair doing. Bot thair purpose not
being to glorifie him in thair doing, (they
not doing sinceirlie) howbeit he gettis his
awin glorie be thair doing, zit they sall get
littill thankis. It is not sa mekill the turne
it self, the action it self, preiching, or quhat-
saeuer it be, that procures to ane man than-
kis and grace at the hands of God, as it is
the purpose and intentioun in doing. I had
rather do the sobereſt thing in the warld, &
it wer to eit my meit, and drink my drink,
of purpose to glorifie GOD in my doing,
nor to doe the greateſt and faireſt wark that
can be sene to the eie of man, without pur-
pose to glorifie God in that doing. Mark it.
Quhidder ze eit, quhidder ze drink, quhat-
saeuer ze doe, littill or mekill, doe all to the
glorie of God sayis Paul 1. Corinth. 10. 31.
And thairfoir, brethren, thair is nathing
that ane man suld sa mekill luik to in his
doingis and actiounis, as to his purpose, &
to the intentioun of his hart. Luik thou as

thou will, the Lord luikis cheiflie to euerie mans intentioun and purpoſe. He that preichis, quhat reck with quhat meaſure of grace he preiche, gif in preiching his intention be to glorifie God & Chriſt: quhat euer anie man or womā dois, let them luik aboue al thingis that in doing thair intentioun be to glorifie God, as euer they wald luik for thankis at his handis? This is ane leſſoun. I ſee heir ane vther thing. The goſpell is aduanced, Ieſus Chriſt is glorified in Paullis hurt, and quha is ane deirar man to Chriſt, nor Paull? The leſſoun then is this We ſee the Lord is glorified quhen thoſe quhome he loues beſt is damnified in this warld, in thair hurt and domage he gettis his glorie: that thing quhilk is done agains them in malice, the Lord thairin is glorified. Weill then, I leirn be the exemple of Paull: gif ſa be that my God is glorified in my hurt, gif he gets aduantage be my damnage and skaith: then vnderſtanding that glory redoundis to him be my ſuffering, & it were be my deith, I am bund to reioice. I reioice (ſayis the Apoſtle) and ſal reioice. I am bund to reioice, and thou is bund to re-

reioice ſtill in glorifeing God to the end. Sa aboue all thingis the glorie of Chriſt ſuld be ſocht. Quhat reck of mee and my ſchame, my hurt, and deith: quhat reck of thee, thy ſchame, hurt, and deith, gif it redound to the glorie of him quha maid me, and thee for his glorie.

Now quhen he hes ſchawin his joy and mynd concerning thir twa ſortis of men: In the nixt verſe he cummis to the cauſe of his ioy, in that the Lord was glorified in his hurt and domage. *For* (ſayis he) *Iknæuv that this ſall turn to my ſaluatioun*, &c. That thing that is done to my hurt, it ſall be ſa changed and turned about, that againſt the expectatioun of men quha wald hurt mee, the Lord ſall work out my ſaluatioun. Thair is the leſſoun. Gif I can reioice, and thou can reioice, that the Lord gettis glory be thyne or mine ſkaith or hurt, we may be aſſured that our trouble ſall be wonderfullie altered and changed: that quhilk was done to our hurt, ſall turne to our ſaluatioun. The Apoſtle Paull ſayis in the 8. chap. of the Epiſt. to the Rom. verſe 28. To them quha loues god al thingis cũmis for ỳ beſt

For gif the glorie of God be deir to thee, gif thou prefer his glorie aboue thy ſaluatioun, be aſſured thy life and ſaluatioun ſall be deir to him: zea, thy ſaluation ſal be deirer to him, nor his glorie can be to thee: for thou can not loue him ſa weill as he loues thee. Moſes in the buik of Exodus 32. 32. vtteris ane wonderfull zeal to Goddis glorie, and ſayis: Or thou deſtroy this people, raze mee out of the buik of lyfe, that is, alluterlie deſtroy mee. Bot quhat anſwere gets he? Na Moſes, I had rather raze them out of my buik quha hes ſinned againſt mee. Paull crauis that he may be ane Anathema Rom. 9. 3. and that for the zeall he bure to the glorie of God. Bot Moſes ſall neuer be ſcraped out of the buik of God, becaus he loues Goddis glorie: Paull ſal neuer be accurſed becaus he loues Goddis glory. And gif thou will luik to his glorie, all that euill quhilk thou can wiſche to thee for his glorie, ſall be turned to thy weil and ſaluation: Then zee ſee thair is na thing that we can tyne be ſeiking of Goddis glorie. Our damnage ſall be euer turned to our advantage. In the nixt part of the verſe, and the verſe ſal-

following, is set doun the maner, and the ordinarie meanes quhairby the hurt and domage that the godlie sufferis for the glorie of God is turnit ouer to thair weil. The Lord onlie is abill to turne it to thair weill. Quha is abil to turne darknes in licht, deith in life, ignominie in honour, bot he? It passis the cunning of all the creatures to make this wonderfull change. The Lord onlie is able to mak this change . And certainlie the schame, trouble, and affliction that the godlie suffers in this life, wald all be the beginning of hell, except that maist skilfull craftis-man the Lord, come in, and maid this wonderfull alteratioun, and turned all thir thingis to thair aduantage, except he turned deith to lyfe, ignominie to honour, and trouble to ioy, the estait of the godlie in thair sufferings wer maist miserabill. Think not that thir things ar gude in themselfis: Na, deith is not gude in the self, it is ane punischment for sinne. Rom. 6. 23. The Lord onlie makis the change, and makis deith to be the entrie to lyfe: bot the Lord dois all this be ordinar meinis and middis, & zit all the meinis quhilk he vsis derogats

nathing to his glorie, becauſe they all cum of him, and he hes the glorie of all. Seing then in making of this wonderfull change of darknes in licht, of deith in lyfe, of wo in ioy, &c. thair mon be ordinarie meinis, woe be to thee that contemnes the meinis: for gif thou doe it, the trouble ſall lye ſtill on thee quhill thou be troubled in hel. Seiknes ſall be ſeiknes indeid to thee, deith ſall be deith in deid, and the beginning of hell to thee.

Then let vs tak vp the meinis, as they ly heir in order. Ze haue heard of ane alreadie, to wit, Reioicing that God is glorified in trouble. Gif (as I haue ſaid) thou can haue that hart and cair of his glorie, that thou can reioice in thy trouble, that thy trubble glorifies him, be aſſured ane wonderfull alterationn ſalbe maid of thy trouble. Trouble ſall be na trouble, afflictioun ſall be na afflictioun, deith ſall be na deith. Onlie get mee this deſire of his glorie. Now followis the nixt mein. The Apoſtle ſayis, *I am aſſured that this thing ſall turne to my ſaluatioun throuch zour prayeris.*

As the cair to the glorie of GOD is ane

mein

mein to mak this alteratioun, and to turne our troubles to our ſaluatioun: ſa the cair & ſoliſtnes of the bodie of the Kirk, the interceſſioun and prayer that the godlie maks for vs, that lyis in trouble, is ane vther mein: for the praiers of the godlie for onie member of the bodie hes ane wonderfull effect. They will turne darknes into licht, deith to lyfe, miſerie to ioy. Zit howbeit vtheris haue cair of thee lying in diſtreſſe, gif thou thy ſelf contemne and diſpyſe thair cair, gif thou regaird nocht howbeit nane pray for thee, and nane mak interceſſion at GODDIS handis for thee, thair ſall be na thing bot trouble to thee. Trouble ſall euer abyde trouble; Afflictioun ſall euer abyde affliction. And as thou contemnis and deſpyſis the prayers of the Saincts and the godlie for thee, ſa thou ſall ly ſtill in miſerie, and drowne in miſerie at laſt. It is ane follie to ane man to think that his awin cair onlie for him ſelf will doe the turne, contemning and deſpyſing the cair of al vtheris for him: I can not think that he hes an ſpunk of godlines in him, that wil cõtẽne ꝑ cair of vthers

For it is certain the ſufficiencie of grace is not giuen to ane man or to ane woman onlie, bot to the haill members of the bodie. And thairfoir thair mon be ane concurrence of the haill, all mon concur for thy weill and ſaluatioun: for gif the hand will ſtand vp and ſay to the eie, to the mouth, to the fute, or to the reſt of the members, Cair for zour ſelfis: fute cair for thy ſelf: womb cair for thy ſelf, &c. I will cair for my ſelf, wer not this ane daft hand? wald not this hand periſche and wither? zea, it wald periſche gif the mouth fed it not, gif the fute gaid not, gif the womb receiued not ſuſtenance to nouriſche it. Sa gif thou ſay to the reſt of the members, cair for zour ſelfis, I will cair for my ſelf, thou ſall die like ane drie member and be cut off Na ſaluatioun bot in the vnioun of that bliſſed bodie of Chriſt quhilk is the Kirk. And nane euer zit come to heuin, bot be ane certaine concurrance of the reſt of the members of the bodie, be praying, be preiching, be admoniſching, exhorting, and rebuking. Gif thou refuſe this concurrance in teiching, admoniſching and comforting thee, thou ſal ne-

uer get heuin. Paull Rom. 8. 28. ſayis, We knaw all thingis workis togidder for the beſt to them that loue God. Mark the force of the wordis. Gif thair be not ane working togidder for thy ſaluatioun, thou ſall nocht cum to heuin. Thir ar twa of the meinis quhairby trouble and damnage is turned to ſaluatioun. Zit thair is mae of them, for he ſayis, *And by the help of the Spreit of Ieſus Chriſt*. Thair is ane vther meiu. As it is ane fault to ane member to refuſe the help of the reſt of the members of the bodie, thair praier, thair interceſſioun: ſa it is als great ane fault, to leane ſa on the cair of onie of the members of the body, of the kirk or of the Miniſterie, in preiching, praying, exhorting, & comforting, that in the mein time thou haue na cair of thy ſelf, to get the Spreit and lyfe within thee, for Chriſtis Spreit is thy life: thou will not pray for thy ſelf bot wil bid the Kirk and miniſtery pray for thee, as gif that wer aneuch, Na, except that Spreit be within thee, (quhilk is the Spreit of Adoptioun) to mak interceſſioun with ſighis vnſpeikable at the hands of god doun ſall thou gang, albeit that the Kirk &

haill members thairof wald pleis to hald thee vp. Quhat gif the hand had na motioun, life, nor ſtrenth in it ſelf, wald the fute and the eie be able to hald it vp? Na, gif the fute & eie wald preis to hald it vp, they ſuld rott with the hand, and behoued to be eut of. For quhairto ſeruis ane rotten member? It will infect the haill bodie gif it be not cut aff. Sa gif thou be without Spreit and life within thy ſelf, howbeit all the reſt of the members of the bodie of the Kirk wald hald thair handis about thee to hald thee vp, thou ſall fal doun and die. Sa as ze wald haue vthers cairing for zou, cair for zour ſelf, and ſee that ze haue the Spreit of God cairing for zou. Gif Moſes, Abraham and all vther faithfull men wald pray for zou it is nathing. Quhat gude did Samuels praiers for Saull? The Lord ſtopped his mouth and forbad him to pray for him. Thus ze haue hard of three meinis quhair by this wonderfull change is maid. The firſt is the cair of God and his glory: the ſecund is the interceſſioun of the reſt of the members of the body: the thrid is the Spreit of Chriſt interceiding for vs, and the cair quhil

quhilk we haue of our ſelfis. We haue neid of thir meinis. And certainly the day is approching that experience wil tel the truth of thir things. Paul, ane man euer afflicted, in truble & vnder danger, tellis of his awin experience quhat he fand. Bot ar thair zit o nie mae meinis? Luik the verſe yat followis *As* (ſayis he) *I hartilie luik for, and hope, &c.* The word importis ſic ane hope, as quhen ane man hes his heid raiſit vp, his eies oppin & bent awayting for ony thing attentiuelie. We ſee quhen ane man luikis eirneſtly for ane vther, his heid wil be lifted vp, his eyis will be bent, luiking to that place quhairfra he ſuld cum: & gif he loue him weill, he wil luik attentiuelie hauing baith hart and eies bended vp with hope of his cumming. The like word in the 8. to the Rom. v. 19. is ſcryued to the creatures. They await with feruent deſire quhen the ſonnes of God ſal be reuealed. I ſall mak the wordis mair plaine. *I hope*, according to my attentiue expectation, *that in nathing I ſall be aſchamed*, that is, that I ſall neuer think ſchame of my maiſter IESVS CHRIST: becauſe that gif I think ſchame for onie thing quhilk

I ſuffer

I ſuffer for his cauſe, I think ſchame of him ſelf. He ſayis *that in nathing I ſall be aſchamed*. Thair is the negatiue, I will be aſchamed in nathing. Bot quhat mair? *vvith all baldnes of Spreit I ſall magnifie him in my body*, not in my ſaull onlie, bot in my bodie: and that *quhidder it be in my life or in my deith*. He caſtis in the argument of this aſſurance, *as in all tymes bygane euer to this hour I haue magnified him in my bodie*. Sa this bygane experience (wald he ſay) makes mee to be aſſured by hope, neuer to be eſchamed of him, bot to glorifie him in life and deith. Then tak vp the leſſoun. Amang the reſt of the meinis quhair by this change is maid of miſerie to felicitie, of deith to life, and all thingis ar maid to ſerue to our ſaluatioun, Hope is ane, and it is the fourt in number. Quhairin ſtandis this hope? That in na afflictioun quhilk I ſuffer for Chriſt I will be aſchamed, and ſchame the Lord. (For in ſuffering gif thou bluſche, and think ſchame, thou ſchamis him) Bot be the contrair in all thingis that I ſall do, or ſuffer in this bodie, I ſal do with courage, with confidence, & liberty: I ſall ſuffer with courage, cõfidẽce & libertie

A

nd ſa, in doing, in ſuffering in the bodie, I
ll magnifie my Lord. Sa this is the point.
if I glorifie him befoir men with courage
nd bauldnes in my affliction, I may be aſ-
red he ſall glorifie mee befoir his Father
heuin. Mat 10.32. They that ſuffers with
m ſall ring with him. 2. Tim. 2, 12. Bot be
e contrair, gif thou with bluſſching think
hame of him and of his goſpell, and of ye
fliction is of the goſpel, gif thou ſchame
m befoir the warld, he ſall ſchame thee
foir his Father. Mark. 8.38. Sa this Hope
na ſmall mater, for gif thou haue ane aſ-
red hope during thy haill life, thou ſall
agnifie Chriſt, quhatſaeuer fall out in life
deith, aſſure thy ſelf all ſall be turned to
e glorie of God and thy ſaluatioun. All
e troubles thaī ſall be laid on thee in this
rld ſall be ſa turned ouer, that they ſall
rue to thy weill and conſolatioun. Bot gif
is Hope be away, gif thou ly ſluggiſchlie,
t hauing thy heid raiſed vp, with cloſed
es not luiking and hoping that thou ſall
orifie thy Lord, not caring for his glorie,
her in thy life, or in thy deith, all thy mi-
ie that lichtis on thee ſall abyde miſerie,

and

& ſall preſſe thee doun to euerlaſting dam
natioun. Luik then how pretious this hop
is? Leirne ane vther thing heir. Thair ſtan
dis mekil in thir twa, in ſcham & bluſchin
in confidence, libertie, and courage. I ſay t
thee, that mair ſtandis in the conſequente
of ſuffering and doing, nor ſtandis in th
ſuffering and doing it ſelf. I ſuppone thow
ſuffer the deith for Chriſtis ſaik: gif thou
be aſchamed in ſuffering, and haue not li
bertie and courage, thou ſufferis not ſa me
kill for Chriſt as for thy ſelf, and thy deit
is na thing els, bot ane deith to thee, & th
ſuffering is nathing bot an ſuffering to th
Euin ſa doe quhat thou will doe to glorifi
him, gif it be not done with liberty, fredo
and courage, thou tynis thy trauell. Sein
then that ſa mekle ſtandis in the diſpoſitio
of the hart, let euerie man luik that he pre
pair him ſelf with courage, and confidence
againſt the day of tryall, that with confi
dence in ſuffering he may magnifie God
Paull ſayis to Timothie, 2. Tim: 1.8. Be no
aſchamed of Chriſt, nor of mee that is hi
captiue. Think ſchame of nane that ſuffe
for Chriſt, bot rather be thou pertaker
tha

hat afflictioun, to ſuffer with courage and
onfidence thoſe thingis with them. Zit
mark ane vther thing heir. He ſayis, *That he
icht magnifie Chriſt in his body.* He ſpeikis not
f the ſaul. And ſa I obſerue, that of the very
odie, (let be of the ſaull) euen of the verie
odily maſſe quhilk thou beiris about with
he, ane great dewty is craued for the glori-
ying of God and his Chriſt. Quhen thow
rt liuing in thy actiounis, quhen thou is
eing in thy deith, It mon be ane inſtru-
ment glorifeing God, quhē thou art gang-
ng on thy feit, it mon be ane inſtrument
f his glory quhen thou art lying in thy
ed: zea, the Lord mon be glorified in it,
uhen it is diſſolued in aſches in the graue.
mark this againſt that vaine conceit of
nen, quha will ſay, Quhat reck gif I keip
ne gude minde to GOD, let mee proſti-
ute my bodie to harlatrie, gluttonie, and
llvices: zit I will keip my ſaull to GOD.
Na; either GOD will haue all, or the
Diuell will haue all. Away thow Idola-
our, quha will keip thy ſaull to GOD, &
ill bow thy knee to Baal, the Diuell will
et baith ſaull and bodie.

Paull

Paull ſayis not that the Lord hes onlie coſ
thy ſaul with ane price, bot that he hes coſ
baith ſaull and bodie that they ſuld glorify
God, 1. Cor. 6. 20. Ze ar bocht with ane
price, ze ar nocht zour awin. Fy filthi e bo
die, that will ſay, May I not do with my bo
die as I pleis? Hes thou power to reif it ou
of the handis of the Lord? The Lord he
the power of thy bodie, and in that laſt da
thou ſal be challenged with thift and ſacri
ledge. And quhen he hes ſaid, Ze ar coſ
with ane price, he ſubioynes, Glorifie God
not in zour ſpreit onlie, bot alſo in zour bo
dies. Either he will haue baith, or ellis nane
Trowis thou to ſend thy ſaull to God, and
thy bodie to the Deuill? Na, either the lord
ſall get baith, or baith ſal gang to Hel. I al
tent how ze keip thir bodies, ze ſall rande
account of them. Thy bodie ſuld be the
Temple of the halie Sprit, gif thou fyle the
ſait of that halie ane, ſchame ſall licht on
thee. I mark heir. To aſſure him ſelf of co
tinuance that he ſall continew in glorify
ing God in life, and deith, he takis ane ar
gument fra his former experience: euer hi
therto I haue glorified God in my bodie
an

and I haue ane ſtedfaſt hope that I ſall continue, and that all the actiounis of my body ſall glorifie him: and quhen I am deid he ſall be glorified in my bodie. It is gude thē to begin weill, and to haue experience that thou hes ſerued God weill in thy calling: for experience bringis hope, and hope makis thee na wayis aſchamed, Rom. 5.4.5. And gif thou haue experience that thow hes ſerued God, and he hes bene with thee, and keped thy bodie in puritie, thou may be aſſured to continue to the end. Nocht that our continuance ſtands in our ſelf, (na our continuance ſtands not in our ſelfis, for the beſt man that liuis is not abil of himſelf to ſtand ane moment) bot our ſtanding is in God, for gif he wald tak his grace fra vs, in ane moment we wald fal. It is the loue that he beiris to vs that haldis vs vp: be anis aſſured of that loue of God towards thee, & then thou may be aſſured that thou ſal glorifie God baith in life and deith. Now in the nixt verſe he ſayis: *For Chriſt is to mee baith lyfe and deith aduantage*. He giuis ane reaſoun quhairfoir he ſaid he wald magnifie God in his bodie, baith in life and deith.

The reaſoun is, becaus of the aduantage he
hes of him, Chriſt Ieſus is aduantage to
him. And quhen? Not quhen I liue onlie,
(ſayis he) bot in my deith alſo. Is it not gude
reaſoun that I ſuld glorifie him baith in life
& deith, in quhome I haue advantage baith
in life and deith. All men dois for aduan-
tage. Quhen ane man hes done and ſufferi
he wald haue aduantage. Quhen we hono
the Prince or onie man, al is for aduantage
Gif gaine moues to honour men, to ſeru
them, quhair was thair euer ſic ane gain &
aduantage as may be luikit for at the hand
of Chriſt? gif gain will moue thee, quhai
wil thou get it gif not in Chriſt? Wald tho
haue gaine and advantage for thy doing i
thy life-time? he will giue thee it. Thou ſa
not doe ane turne bot thou ſall haue th
hyre in thy hand. Wald thou haue gain i
thy deith? gif thou die for him, thou ſal g
als fair ane advantage as euer man gat. I
deid ane man will giue thee gaine for ho
noring him in thy lifetime, bot quhen tho
is lying in thy deidbed, can thou get adua
tage out of the hand of ane man? Suppo
ane Monarch wald giue thee ane kingdo
quh

uhat aduantage is it to thee, gif thou liue
ot to bruik it? Bot I tell zou plainlie, the
ord is greater advantage to vs in deith,
or in life: and al this aduantage quhilk we
aue of him in this life, is na thing in reſ-
ect of that advantage quhilk we ſall get in
he life to cum. Paull in the thrid chapter
f the Epiſtle to the Philippians, quhen he
es counted al his aduantages, and nume-
d out all the prerogatiues quhilk he had
this warld, that he was ane Iew, ane Pha-
ſie, his father ane Phariſie, of the trybe of
eniamin, nane ſa zealous of the Law as
e, &c. monie advantages and greit prero-
atiues: bot fra time he cummis to Chriſt,
nd gettis him, he ſayis, All is bot dung in
ſpect of that excellent knawledge, of that
duantage of Ieſus Chriſt. As I counted
ekle (wald he ſay) of thir eirthlie advan-
ges befoir I knew Chriſt, ſa fra anis I gat
he ſicht of him, I counted them na thing
ot dirt and dung. And thairefter he tellis
ut the aduantages and gaine that he fand
Chriſt. That (ſayis he) I may be fund in
im, ẏ is, not hauing my awin richteouſnes
hilk is of the Law, bot ẏ quhilk is throuch

the faith of Chriſt, euin the richteouſneſſe quhilk is of God throw faith. Thair is the firſt advantage. Thou art iuſtified befoir the tribunall of God. Quhat King can giue thee that advantage, to ſet thee vp as ane free man befoir the tribunall of God? And albeit thou had gottin all the advantages that King is can giue thee, gif thou get not this aduantage to ſtand befoir that tribunal cled with Chriſt, thou ſall gang to damnatioun. Then he eikis to ane vther advantage. That I may knaw him, and the vertue of his reſurrectioun, and the fellowſchip of his afflictiounis, and be maid conformabill vnto his deith, gif be ony meinis I micht attein to the reſurrectioun of the deid. Thair the ſecond advantage: thou art maid lyke him in halines, & baith in ſuffering and in glorie thou art conformed to him. Weill is the man that can get this advantage to be glorified. Quhat reck of all aduantages yat can cum to thee in this life, in reſpect of this aduantage: that quhen thou is lying ane vyld bodie in the graue, Chriſt ſall tak thee vp, and ſet thee in that glorie quhilk is prepared for the ſonnes of God. Allace gif

men

men culd ſee the advantages quhilk ar in Chriſt. For all faillis for fault of ſicht. Gif men gat bot ane blenk of Chriſt, they wald not giue that ſicht for all the kingdomes in the eirth: we want ſpirituall eies and ſenſes. Thir ſpirituall aduantages in Chriſt, ar ſene onlie with ane ſpirituall eie: and for fault of that ſpiritual ſicht, we ſee not the aduantages quhilk ar in him. Thair is nathing we ſuld deſire mair nor thir ſpirituall ſenſes, quhairwith we may get ane ſicht and foirtaiſt of thir thingis quhilk ar in Ieſus Chriſt Now in the nixt verſe taking occaſioun of the wordis, that Chriſt was aduantage to him baith in life and deith, he beginnis to doubt quhidder it were better for him to liue or die, *And quhidder* (ſayis he) *to liue in ye fleſche vver profitabill for mee, or quhat to chuſe I knavv not.* I think I wald be deid to ſee my aduantage quhilk I will get in deith, for my gaine quhilk I get liuing is na thing to that advantage quhilk I will get in deith. Bot I am ſtraited quhidder to liue in the fleſche, or to gang out of the bodie. Then he bringis in the reaſon, *It is better to mee to be lovvſit and to be vvith Chriſt.* I will be at him, (zit he

ſayis, I am in doubt and not reſolued, *Nem theles to abyde in the fleſche is mair neidfull for z*
For albeit it be better to mee to be dead, quhen I luik to zou, it is worſe for zou. Eft this doubting and reaſoning he conclud *I vvill liue then, & the Lord vvill keip me for z vveill.*

Then, brethren, I will mark heir a or twa thingis, and ſa I ſall end. Ze ſee a doubting in Paull, quhidder he ſuld liue die, quhilk diſtractis his minde. This do ting is commoun to monie. For quhylis wald liue, & vther quhylis we wald be de Bot luik to the cauſe that diſtracted Paul minde, and maid him to doubt quhidder ſuld deſire to liue or die. Sum men wa die becaus thair is na thing in this wa bot miſerie: ſum men wald die for anoth cauſe, becauſe of ſeiknes, ſum becauſe ſchame following ſum offence, for the l is tedious to ane miſerabill bodie, the l quhilk ſuld be comfortabil, is tedious in ſtres. Bot how mony cummis to this poi To deſire to be diſſolued for the glory th is with Ieſus, & ſayis, Gif I wer away I wa get this advantage of glorie. Quha wald aw

away for the glorie of heuin, and advantage that is laid vp thair? It is a rare grace to get this desire. Na questioun (think as ze will) infinite ioy, glorie, and passing aduantage is in heuin. Again, sum men wald liue, quhairfoir? becaus they ar freschе, grene, & able men, they wald pas thair time zit: sum men wald liue becaus they haue wife & bairnis, and wald cair for them, (I condemne not lawful cair) bot al this desire is vain. Quhair will thou get that man that wald liue to help the pure Kirk of Christ with his labor? How monie will cum on with this, to liue onlie for the weill of the Kirk of Christ? I desire sic a Pastour quha is minded to liue, for the cair that he hes to leid monie be the hand to heuin, or he gang away, that he may win mony sauls to Christ, that he may be the welcummer quhen he cummis thair him self: He is happie. It is the sicht of that heuinly glory that makis men to haue this foirsaid desire. How mony seis that heuinly glory? Fy on vs seing sic ane glorie laid vp in heuin for vs, that zit will not mak ane mein to get it: we perische for fault of sense: Thair is na laik of advantage in CHRIST,

bot the laik is in mee and in thee, I haue na desire of that glorie, thou hes na desire of that glorie, and sa we perische. Thairfoir get this sense of glorie in time, or ellis thy saull sall be rugged out of thy bodie. Doe accordinglie. Wald thou haue it sweitlie lowsed? Then get in time ane sense of this glorie. Wald thou haue it rugged out perforce? Then neglect the sense and sicht of this glorie. Obserue ane vther thing of the cair of Paull. He counted nathing of all thir afflictions in respect of the cair, quhilk he had of the Kirk of God. I wonder at this cair of his, considdering now our cairlesnesse. For gif euer cair was deid out of the hartis of men, it is now deid. Fairweill the cair of the Kirk of God in Scotland, for falt of the zeall of Goddis glorie, and the cair of the Kirk of God. I see this Land and the Kirk of God thairin decaying. Learne ane vther thing of Paullis resolution. Zit he resolues to liue, and that for the weill of the Kirk of Christ. Mark it, Thair is nane of vs bot we suld desire to haue the fruitioun of the glorie and ioy that is in the face of Iesus: zit we quha may profeit in the Kirk

of

of God in this lyfe, ar bund to desire to liue for ane quhyle, that the Kirk may be helped. The Lord accountis mair heichlie of this desire, then of ane desire that ane man hes to die, and to be with Iesus. The Lord counted mair of Paullis liuing to help the Kirk, nor of his glorifying him in his deith Trow ze that Paull wald haue liued sa lang except the Lord had sene him profitabill to his Kirk. And na questioun the Lord Iesus (knawing the miserie of this earth) wald haue taken vp his Apostles at his ascension with him, gif he had not loued the weill of his Kirk Thair is na gude bodie bot the Lord wald haue them with him: zit he lets them byde heir in pain, that they may help the Kirk: vtherwayis thair wald not be ane gude bodie left liuing in Scotland: he wald tak them all out and glorifie them. Bot sa lang as he hes ane Kirk in Scotland, he will let gude men abyde, & quhen he takis them away, woe be to them that abydis behind: It is wonderful to se how the Lord wil keip ane man be quhais trauels he will help his Kirk. All the warld will not get leif to hurt ane hair of his heid. Act. 12. Herode takis

Peter & puttis him in preſon, layis him betwixt twa ſouldiers, thinking to ſlay him the morne. Bot the Lord be his Angellis walkinnis him, and bringis him ſaif out, and zit he wiſt not quhat he wes doing. Paull and Peter wer wonderfully delyuered, ſa lang as the Lord had to doe with them: bot quhen he had done his turne, and they fell in Nerois handis, thair is na mair din of them, they wer ſlane. Sa lang as the Lord hes ado with onie man, he wil ſchaik heuin & eirth or he periſche. Weil, the cair of the Kirk of God is decaying in Scotland. Let vs cry Lord put the cair of this Kirk, and the cair of the members of the body of Chriſt in ye hartis of men, that euerie man may cair for the ſaluatioun of ane vther, and God may be glorified in them throuch his ſon Chriſt

To quhome with the Father, and the halie Gaiſt, be all prais, honour and glorie for euer.

AMEN.

THE

THE ELLEVENTH SERMON.

Ane Sermon preached on the thrid Chap. of the Epiſtle to Titus.

3. For vve our ſelfis vver in times paſt vnvviſe, diſobedient, deceiued, ſeruing the luſtis and diuerſe pleiſures, liuing in malitiouſnes and enuy, haitfull, and haiting ane another.

4. Bot quhen the bountifulnes and loue of God our Sauiour tovvard man appeared,

5. Not be the vvarkis of richteouſnes quhilk vve had done, bot according to his mercie he ſaued vs, by the vvaſching of the nevv birth, and the renevving of the halie Gaiſt,

6. Quhilk he ſched on vs abundantlie, throuch Ieſus Chriſt our Sauiour,

7. That vve being iuſtified be his grace, ſuld be maid heires according to the hope of eternall lyfe.

R. 6

GIF

GIF we ſall conſidder this Text (weilbe-loued in Ieſus Chriſt) we ſall find in it three thingis. The firſt, the miſerabill eſtait and conditioun of man quhairin he ſtude befoir he was callit to grace be Ieſus chriſt. The nixt is his mercifull deliuerie fra that miſerabill eſtait and conditioun. The laſt is the end of his mercifull deliuerie: to wit, that he ſuld ſerue God all the dayis of his lyfe in all maner of thankfulnes for ſa mer-eifull ane deliuerie. And ſeeing our com-municating with the body and blude of the Lord approches, our preparatioun can not ſtand in thre better thingis nor thir: firſt in ane knawledge of our miſerie befoir that we knew God in Chriſt: nixt in ane knaw-ledge of our merciful deliuerie fra that mi-ſerabill eſtait. and thirdlie in ane dewtie to-ward God for our deliuerie. We ſall ſpeik at this time of the firſt twa. Bot to returne and to go throw the wordis as the Lord wil giue the grace: The occaſioun of the ſet-ting doun this firſt pairt, to wit, of our miſe-rie befoir we knew Chriſt, is this. Immedi-atlie befoir he hes exhorted Titus to vſe all kind of lenitie towardes them that wer not

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conuerted, not to deall with them in rigor, bot to deall with them in meiknes: he giuis the reaſoun: Luik quhat they ar now, euen ſic were we befoir we were called, liuing in concupiſcence, our myndis wes rebellious againſt God: thairfoir let vs deal with them as we wald haue bene dealt with our ſelfis at that time. I mark heir firſt. That our miſerabill eſtait that we ſtude in (befoir we wer called to this grace throw Ieſus Chriſt ſuld neuer be forzet. The miſerie of nature, quhairin we ar conceaued and borne, and quhairin we liue for ane time quhill we knaw Chriſt, ſuld neuer go out of our rememberance: quhen thow hes played the fuill ane time in ſin, quhen thou hes played the harlot, committed murther, oppreſſed thy neighbour, and quhen God hes called thee out of that miſerabill conditioun, & maid thee to knaw him in Chriſt, forzet neuer thy former miſerie, forzet neuer that thou wes ane harlot, ane murtherer, ane oppreiſour &c. Sayis the Apoſtle to the Epheſians that were Gentiles efter thair cõuerſioun in Chriſt, Forzet zour auld done deidis, ſayis he ſa? Na, bot he ſayis, Remẽber

ber that ze wer Gentiles. Brethren, it is true the eſtait of grace in Chriſt hes ane ſweitnes with it, gif ane man or woman haue an ſenſe of it, bot luik that the ſweitnes of it blunt not ſa thy taiſt, that in the mein tyme thou loſe al ſenſe of thy former miſery. Keip thairfoir baith the miſerie and the delyuerie in thy minde, that thairby the true ſenſe of Goddis mercie may be ſteired vp in thy hart: for nane hes the true ſenſe of ye mercie of God in Chriſt, except he onlie that ſichis for the miſery quhilk we lay in befoir This is the firſt. Another thing I mark heir. This ſame remembrance of our miſerie, it ſuld mak euerie ane of vs that ſtandis in grace to haue ane compaſſioun vpon ſinners: quhair euer thou ſees them, labour to winne them, bot with pitie: and let be thy bitternes. Ane man that hes na pitie, bot is full of bitternes againſt ane ſinner, that mã hes forzet that he was ane ſinner of befoir. Thair is na man ſa cleane, bot thair is ane remanent corruptioun in him, albeit he ſe it not. They that hes the true zeale of god they will indeid be ſeueir againſt ſinners. Quhy not? bot they begin ay at them ſel-

fis

ſis, & then reprouis vtheris. Hypocritis be-
gins not at thē ſelfis, bot they hyde & cloik
thair awin ſinnis, & aray ſeueir againſt v-
theris. Bot the man that begins at him ſelf,
his ſeuerity is ay mingled with pitie. Bot to
cum neir the wordis. We was ſic as they ar
now: we wer wod and out of our richt wit:
we wer beſide our ſelf. Thair is the firſt part
of our miſerie in nature, for we were all mi-
ſerabill be nature: thair is neuer ſaull bot it
is born miſerabil be nature. Ze ſee then, bre
thren, our miſerie begins not at our bodie:
(thair ar monie quha gif they haue thair
bodie weil diſpoſit ar at eis then, bot gif it
be not weil diſpoſit, they ar heuilie diſplei-
ſit, then they grain and ſigh) na, our miſery
begins not at our bodie, it begins within
vs at our ſaullis, & not at the inferiour parts
of the ſaul, bot at the mind quhilk is ꝑ maiſt
excellent part & licht of our ſaullis, & that
ſuld gyde all the reſt of the powers of the
ſaull. Now the ſeiknes of it is madnes, it is
blind, ignorant without iudgement, & we
ar mad fuilis be nature. Thair is na man
born in the eirth, bot he is born ane fuill,
thou art born ane wod bodie, & by thy ſelf.

Thou

Thou will think thy ſelf verie wiſe, and thy wit will compas heuin and eirth, zea and vthers that luikis to thee wil think the wiſe, bot gif thou haue na mair nor nature thow art ane fuill. As he is ane fuill in verie deid quha thinkis he ſpeikis ay ane oracle, euin ſa art thou, that is not in Chriſt, and counts thy ſelf wiſe: the wiſer thou thinkis thy ſelf, thou art the mair and the mair ane fuil. All this is to let men ſee, that nane is wiſe without God. For quhen the licht of god is not in thee, all that thou dois is fuliſchnes, and he that is wiſe without god, ſall curſe his wiſdome ane day, and ſay, that all was bot madnes: zea and all the Monarches in the warld ſall curſe that wiſdome quhilk they had without god. This naturall ſeiknes gois farther doun, it deſcendis to the hart, it abydis not in the minde: bot nixt we becum main rebellis againſt god, he that is wod, he is ſet to rebell, and he is backward, euer innlyning to diſobedience againſt god. Brethren, ze knaw thair is twa ſortis of fuilis amangſt men: ſum fuilis ar ſillie daft fuilis, vther fuilis ar malitious fuilis: bot nature we ar all borne fuillis, bot malitious

fuilis

fuilis, ay rebelling, & diſpleiſing God. Gif we compair thir twa ſorts of fuilis togidder the ſecond is worſt. Lord ſaue vs fra ane rebellious hart: for I tell thee, the mind is not ſa blinded, bot it hes ſum ſicht of God: bot the hart of man efter the fall is altogether inclyned to rebellioun, ſa that gif thair be a ſpunk of licht left in nature, it wil trauell be all meanes to put in the finger in the eie of the mind & put it out. And thairfoir trauell to reforme thy hart, for gif it be not reformed, it ſall ay carie thee the wrang gait. Sa thair is twa pairts of the miſerie of man. Now cummis on the thrid pairt. Thy miſerie ends not heir. Mark, and trauell to finde this in experience, (fy on vs gif we ken not our ſelfis, for gif we knaw not our ſelfis we ſal neuer knaw God aricht.) The thrid part ſtandis in actiounis, for the wod and rebellious hart mon breck out in ſum actiounis. Can ane wod and rebellious bodie be idle? He callis our warkis tauering, going out of the way. Can ane wod mã keip the hie gait? Na: bot ay he mon goe to ane ſide or vther. Na mair can we be nature ga fordward in the richt way: for be nature we ar wod, fro-

ward & disobedient. It is true, natural men will doe thingis that ar richt in them selfis, bot neuer man sal do that quhilk is gude in the self richtlie, that hes that rebellioun in his hart: for we do nathing richtly bot quhé our eie is vpon god. Albeit the action wer neuer sa gude, gif thou seik not god in it, it is not done richtlie. Thou may well doe it to pleis the eies of men, and thou may get thankis at the hand of men for it, bot thou sall get nane at goddis handis: sa gif thou wald be accepted of god, and wald haue ye actioun of thy handis to pleis god, first luik that thy actioun be gude, and then luik to god in thy action. Then thair ar thre pairts of misery of the naturall man: first wodnes in the minde, secundlie malitiousnes in the hart: thridlie his actiounis ar tauerings, all wandring out of the way. To go fordward, He descryuis this wauering, & he callis it seruing: it standis in slauerie, his haill lifetime is bot ane seruice and slauery. The natural man gif he haue na mair bot nature he is ane slaue & seruand coft & sauld, for Paul sayis, he is sauld to be subiect to sinne Rom. 7. 15. Suppose he wer the Monarche

of the haill eirth, gif he be without ye new man, he is ane ſlaue. It is true he will haue monie ſeruandis vnder him, bot he is the firſt and cheif ſlaue him ſelf: zea, he is a greiter ſeruand nor the very cuik lad, & ye maiſt abiect ſeruand in his houſe. Bot to quhom is this ſeruice done? To quhom ar we ſlaues? In plain talk he ſayis to concupiſcences. He callis them pleiſures, bot fy on them, howbeit they ar ſweit thingis they haue ane ſour end. Harlatrie is ſweit for ane time, bot ô that bitternes in the end. It is ſweit to murther, bot ô that bitterneſſe that it ſal bring with it in end, it ſal be bitterer nor the verie gall. Paull makis mentioun heir of ane varietie and diuerſitie of luſtes. Thou that ſeruis thy awin luſtis, art nocht ſubiect to ane Maiſter onlie, bot to ane hundreth: thou art ſubiect to monie vnclein Maiſters of diuers qualities. Brethren ar thir out Maiſters? Fy vpon them, the ſeruice done to them, it is ane vyle ſeruice. Thou that is ane Lord, quhen thou luiks to thy cuik lad, thow wil think his ſervice vile, bot fy vpō the, thou art ane greiter ſlaue, he is a honeſt ſeruand, bot thou art ane ſlaue:

for thy ſeruice is done to thy filthie plea-ſures, thair is ane varietie of them, and ſa thow hes monie maiſters quhom thou ſer-uis. And thairfoir ze will ſee thir men that ſeruis thair luſtis, the trakedeſt bodies that liuis, euen as gif they wer drawin throw an myre, for the onlie true and clean ſeruice, is the ſeruice of that onlie ane God: the only repoſe of thy ſaul is on that ane god. Thair is na reſt bot on him. Away with that crea-ture that drinkis in the ſoull luſtis of this eirth, that is na reſt to him heir, and woe to that reſt that ſall cum in the end. Sa thair ar the maiſters quhilk we ſerue, ſoull concu-piſcencis, fleſchlie luſtis. It may be ſpeired, will ane perſoun be ſubject to ſic ane greit varietie of concupiſcencis? I anſwere the ſeid of euery ſinne in the warld is in euerie man: ſa al concupiſcencis is in thee, becaus the ſeid of them is within thee Na, the beſt men in the eirth hes the ſeid of thir luſtis, that buddis out into actiounis. It will lurke for ane time in the winter, bot in the ſpring it will brek out, & then thow will knaw you hes it, quhen thou ſeillis the ſtink of it. Sa thair is the firſt anſwere, the ſeid of euery ſin

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is in the hart of euerie man, in ſic ſort that it wil gar thee owg at it, gif thou ſaw it bot allace, it is hid fra our eies that we can not ſee it, and thairfoir we skunner not with it. Again in ſum men and wemen that ſeid of all luſtis, will brek out in actions. Ane man that is ane harlot wil be ane drunkard alſo, ane auaritious man will be ambitious alſo, &c. It is ane meruell to ſee how monie ſins will be ringing in ane miſerabill ſlaue, & to ſee how that ſlaue will be harled fra ane ſin to another. Fy on thee, will thou neuer get thy fill of ſinne? thou ſall anis be filled with wraith, & then thou ſall skunner at thy ſins. For albeit thair wer na mair bot ane ſin in thee, it is enouch to gar thee gang to hell. Now to gang fordward. He numbers out ſum of thir concupiſcencis, and the firſt is malice, maliciouſnes in the hart agains our neighbour. Then cummis in hir twa dochters, enuie and hatred. Quhen thou art wa at thy neighbouris weil, and can not ſe him thriue, then thou wil hait him. Thair ar thre particulars, and they ar als monie pleiſures to them that ſeruis them: he yat hes malice thinkis him neuer weill bot quhen thair is

malice in his hart: thairon cummis enuie, & the enuious hart is neuer weil, bot quhē it ſpeikis euill of the neighbour, for that is meit & drink to it: he that hes hatred is neuer weil bot quhē he haitis thy neighbour, and that is his meit & drink. Now I ſal draw thir concupiſcencis to certain ranks. Thair ar ſum of thē againſt God, ſum againſt our neighbour, & ſum againſt our ſelf, amangs the quhilk is intemperancie. Fy on thee, O Epicurian thou ſinnis aganis thy ſelf. Now the Apoſtle in ſetting doun thir concupiſcencis, makis a choiſe of the concupiſcencis agains our neighbour, for gif we be malitious aganis him, we ar malitious againſt god. Quhaſaeuer is enemie to man, he is alſo enemie to God. Now thair is na harmonie amang men, that ar onlie naturall: for without God in Chriſt, na true loue, na true concord. Put ane man & ane woman togidder without god, wil thair be ony cōcord thair? Na, na: for the dewties of ye firſt Table ar requiſite for the diſcharge of the dewties of the ſecond Table, & mō preceid them: how can thou loue thy wife or thy bairnis, without god? Na, na true loue, and

the end ſall proue it to haue bene bot hatred onlie. In the end of the verſe he ſettis doun twa ſortis of hatrentis, he ſayis *haitfull* ꝑ is, he that ſuffers hatred: then he ſubioyns, *haiting ane ane vther*. we ar odious to vtheris then againe we hait vthers. Alwayis mark ane meiting heir. Trowis thou to hait, and not to be haited againe? It is bot the iuſt iudgement of god that as thou enuyis and haitis, thou alſo be hated & enuied. Quhat harmonie can be heir quhen thou haitis mee, and I thee? Nane true concord, bot all is louſe. Thair is na coniunctioun bot that quhilk is in Chriſt Ieſus. Quhen this coniunction is not amangs men, away with all vther coniunctions. This is ſchortlie the miſerabil eſtait quharin we ſtude be nature, beſoir the participation of mercy in Chriſt Now I cum to the vther eſtait. Ane alteratioun mon be maid, or ellis we ar gane: For quhat can cum of ane body gif he die wodnes? Now luik how we ar deliuered? *Bot* (ſayis he) *efter that the bountifulnes and loue of god our Sauiour appearit*. Thairis ꝑ way how our mercifull delyuery cummis on. Ze reid not ane word heir that man lying in miſery,

begoud to finde out ane deliuerie him ſelf. Ze reid not that the wod man of him ſelfe begins to tak vp him ſelf: he ſayis not, Then we tuik vp our ſelfis. Na, na: we wald haue lyin lang or we had takin vp our ſelfis. Then the natural man waltering and wallowing in ſinne, & drinking in the foull pleiſures thairof, he will neuer tak vp him ſelf, & let him goe on, and he ſuld liue ten thouſand zeiris he will neuer be the better, bot ay worſe & worſe. Can ane man that is deid naturallie, think of ony life to himſelf, to riſe vp and ſtand again? Not ſic ane thing, he can not ſa mekill as anis mint to riſe vp. Now, brethren, we ar all black deid ſpirituallie, be nature thair is not ane ſpunk of yat heuinlie life in vs, na mair nor in ane dead body, yat is deid naturally, thair is a ſpũk of natural life: & we ar not half deid onlie, bot ar haill deid. Can a naturall man anis think of ane ſpirituall lyfe? Na, and thairfoir Paul ſayis Eph. 2. 31. Quhen we wer deid in our ſinnis, we wer quickned be Chriſt, meining that we had na povver in our ſelf to ryſe agane. Gif it be ſa then, quhen I ſee ane vvicked man (yat hes bene ſeruing his foul luſtis

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all his lifetime) tak vp him ſelf, I vvill not ſay that that man tuik vp him ſelf, I vvil ſay, thair is ane deid man riſſin to life, I wil ſpeir at thee. In the beginning of the creatioun, thocht thow of thy creatioun, minted thou to think of it? Na, na mair thocht thou of thy regeneratioun: thou thocht als littill of thy ſecond creation, as thou thocht of thy firſt creatioun. And thairfoir it is weil ſaid, He created thee without thee. And as he created the without thee, ſa he redemit the without thee. Dar thou ſay, that thou gaue counſall to thy redemptioun, and thocht of it quhen God redemed the. Then how cũmis this wark on? We ar preuented, ſum thing appeiris that was hid: thair wes ane thing lang hid, and now it begins to ſchyne And quhat was this bountifulnes and loue to mankind? it was hid, and brekis out. And quha is it that is boũtiful? is this ony mans buuntifulnes? Na, it is the bountifulnes of God: and this quickning loue is Gods, and that toward man. And quhat God is this? He callis him god our Sauiour. For God is conſidered twa wayis, as ane Creator, and as ane Sauiour. It is the loue of him as ane

Sauiour that is ſchawin to thee in thy Redemptioun. And quhen was this loue reueiled? quhen Ieſus Chriſt come in the warld, & tuik on him our nature, then this loue brak out toward man. He loued him fra all eternity, bot it brak not out quhil thē. Mark then. It is the loue of God that ſaues, it is Goddis bountifulnes that ſauis, our deliuerie behoued to proceid of ane wonderfull bountifulnes in God, quhairof the ground is loue. Gif he had not loued thee, he wald not haue deliuered thee. Then it is not ane common loue quhilk he beiris towardis vs, bot thair is ane ſpeciall loue in god to mā kind: he louis not thir heuins, thir ſtarnis ſa weil as he dois men. Na he cōmunicats not the thouſand pairt of thoſe thingis that he communicatis to man, either to the heuin or to the ſtarnis. Then it is not the loue o God the Creator yat dois this, & is ye grū of this bountifulnes and of our life in him bot it is ane ſpecial kind of loue. It is tha loue that proceidis of god the Sauiour. It is not the loue of ane Creator, bot of ane Father, not to ye creature, bot to the ſon. Go louis his ſonne better nor he dois his crea

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ture, he loues vs as his ſonnes. Gif thair wer na farther loue of god bot as he is ane Creator, thou durſt neuer cry, Abba, father, and except the ſpreit ſched abreid in our harts yat loue he beiris to vs, for al ye warld thou durſt not face him. The time is ſet doú quhé he hes ſaued vs, quhen his ſingular loue appeared in the warld, he ſauee vs being manifeſted in the fleſche. Than it followis we wer loſt, tint, and gane, quhen God of his loue pat to his hand and ſaued vs, we wer out of our richt wit, rebellis to God, vauering, and vaging out of the richt way, ſlauis to our awin luſtis. Quhom count ze tint, gif thir be not tint? I will neuer count of a deboſchit body giuen ouir to filthines, to harlatrie, giuen ouer to murther, giuen ouer to oppreſſion, & to miſchief. I will neuer coút of him bot as ane mad, tint, and loſt bodie: quhen he is walking abroad & mouing in ỹ warld, he is bot ane deid carcas, & gif he cũ to god again in mercy, it may be ſaid: Thair is ane deid body, turnit to life. Was thou an harlot, repentis thou? thou was deid in ſin, bot now thou art alife. The loſt chylde quhé he had ſpéded his bairns part of geir, and

and repented, and come hame to his father
agane: his father ſayis, he that was deade is
liuing agane. Luk 15.24. Sa in a word, we
war loiſt mé. Trowis thou thou ar not loiſt
quhen thou cá braith? And thinks thou ane
má not dead, gif he cá gang vpon the gait
Thinkis thou thy ſelfe very weill gif thou
haue thir vitall motions in thee? O bot ſup
pois thou had all the naturall liues in the
warld, gif thou be geuin ouer to thy awin
affections, & leaues not off thy auld ſinne
and iniquities, thou art ane dead and wooe
body. Begoud than that loue towards man
onely to appeir quhen Chriſt came in the
warld? I anſwere: the loue of God the father
appeirit and kythit the ſelfe in ſome meaſ
ſure to the godly, euen befoir Chriſt cam
in the warld: God forbid bot this loue hath
kythit the ſelfe vpon Abraham and the re
of the godly, befoir the incarnatioun of our
Sauiour. Bot at the comming of Chriſt he
kythit the ſelfe mair brichtly nor euer
did befoir: for all his loue of befoir was
Chriſt to come: bot now ſince he came in
the warlde, the loue of God towards man
kinde hes kythit the ſelfe in greater abou
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ance. The Lord grant vs ane appre-
henſioun and ſight of this loue, that at the
eaſt we may ſtriue to loue him agane, quha
es loued vs ſa deirlie in his Sonne Ieſus
Chriſt. Now he ſchaws be quhat meinis yis
ur ſaluatioun is procured at the handis of
God, he tellis zou be quhat meinis we ar
ot ſaued. *Not* (ſayis he) *be the vvarkis of*
chteouſnes quhilk vve had done, The meinis be
he quhilk we ar not ſaued, is our awin iuſt
arkis, thou art not ſaued be thy iuſt warks
ane to them as thou will, I will promeis
ee in the name of that greit God, they ſal
uer ſaue thee. Can ane man that is wod
nd rebel to God, and ane ſlaue to his awin
ſtis, doe ſic warkis as may procure ſalva-
oun? Bot ſic wer we (ſayis the Apoſtle)
hairfoir we can deſerue na thing be our
arkis. Fy on thee Papiſt, vvith thy me-
is: fy on the vvarkis of preparatioun, can
he vvod man prepair him ſelf for grace?
a ſic thing. I tell zou, quhen God pat to
is hand to our ſaluatioun, he fand na ma-
r in vs of our ſaluatioun, bot damnation.
uhen God beginnis to loue, he findis na
ater of loue in vs, bot of hatred. And this

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commendis the greatnes of his loue towardis vs, quhen he ſeis na thing in vs bot mater of damnation, zit he of his fre grace and mercy louis vs & ſauis vs, Rom. 5. 8. This ſettis out his loue heichlie towardis vs, quhen that we wer ſinners he ſent Chriſt to die for vs. Thairfoir ſeik not thy ſaluatioun neither befoir thou be in Chriſt, nor efter thou art in him be the merite of warkis, for thou ſall neuer get it that way, bot thou ſal ay be the farther fra it the mair thou ſeikis it be that mein. Then gif gude warks be not ye mein, quhat is the mein? The Apoſtle ſayis, *He hes ſaued vs according to his mercie*. Thir ar plát cõtrair. The mercie of God, and the merite of man. Gif thou be ſauit be the mercy of god then na merite, becaus thy merite is not abil to ſaue thee. The firſt fountane of our ſaluation is loue, efter loue cúmis on mercie: then pitie and compaſſioun in his mercie preſupponis miſerie. Mercie is ſchawin to the miſerabill creature. God ſeing vs miſerabill, wod, rebellis, following our awin crukit affectiounis, beginnis to be pitiful & to haue compaſſioun of vs. Ze ken mercie and pitie followis vpon loue. For quhen we

loue

loue ane bodie and ſeis him in miſerie, then we haue pitie vpon him: gif thou hait him ſuppois he wer in ueuer ſa great miſerie, thou will not pitie him. Then God ſeing vs wrapped in ſinne and miſerie, he hes pitie vpon vs, quhilk pitie proceidis of loue, and with loue & pitie concurris his power. We will loue ane and ſee him ly in miſerie, quhen it will pas our power to releaue him, bot Goddis power is euer effectuall to deliuer all them quha is ſubiect to miſerie, gif anis he extend his loue and compaſſioun towardis them. Then the cauſe of our ſaluatioun is in God onlie, and na pairt in man quha is ſaued. The firſt cauſe is the loue of God quhilk is the fountaine: the ſixt cauſe is mercie, for or euer this warld was created, God of his mercie tuik ane purpoſe to ſaue vs. The Apoſtle ſayis, Eph. 1. 4. He purpoſed of him ſelf, he ſaw na thing in vs quhairfoir he ſuld tak purpoſe to ſaue vs. And quhen he cummis on to the execution of that eternall purpoſe of our ſaluatioun, thair is na thing in vs, bot all is in him ſelf, for he is all-ſufficient him ſelf, & na thing is without him.

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The end quhairfoir he died all of him ſelf, vvithout vs, vvas to the prais of the glory of his grace, Epheſ. 1. 6. that thairby the haill glorie of our ſaluatioun micht redound to him onlie, becaus the caus is onlie in him. Thou that takis ane pairt in it, and attributs it to thy ſelf, thou ſpuilzies God of his glorie. Either giue him all the glorie of this actioun, or tak it all to thy ſelf: this glorie is ouer heauie for thee, gif thou tak it on the, it vvill preſſe thee to euerlaſting damnatioun. Then thair is the mein of our ſaluatioun, the mercie of God. Nixt he layis out the pairtis of our ſaluatioun abreid, ane be ane, that ze may ſee quhat ſaluation menis. He ſayis, *Throuch the lavver or vvaſching of our the newv birth, or regeneration of the halie Gaiſt.* Thair is the firſt pairt. It is ane vvaſching of vs, quhen God puttis to his hand to ſaue vs. Ze knaw vveſching preſupponis foulnes: thairfoir it mon followv quhen God begoud to ſaue vs, vve vver vncleane, full of bylis and botchis, conceaued and borne in filthines, and then vvorbling & vvaltering in our avvin ſinne and filthines, and euer ye lange vve liue, vve ar ay the filthier. It i

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ane meruell that that halie God ſuld euer ſuſtain to luik to thy filthe, or to put his halie and pure hand to thy vyle botches, or to ſend doun his clein Spreit to dwel in thy vnclean hart, or that ony wayis his puritie ſuld mell with thy impuritie. Amang al the argumentis of his loue this is ane, quhen he puts to his fair hand to thee that is ſa foull. Findis thou thy ſinnis pardoned, & thy ſelf purged and waſched? aſſure thy ſelf thou art ſaif, and God hes loued thee. For except the loue of God had bene al the greater towardis the, he wald neuer haue purged the fra thy ſinnis. It is ane ſure takin of his loue towards thee, that it is infinite & exceiding that he hes not skunnerit at the, at thy worſum, bylis, and botchis. I ſee heir twa waſchingis, ane outward: ane vther inward: the firſt in thir wordis, *the lavver of regeneratioun*, the nixt, *the renevving of the halie Spreit*. The firſt, is our Baptiſme: the nixt, the inward waſching and renewing be the halie ſprit, repreſented be this outward Baptiſme. As the water waſchis away the filth fra the bodie, ſa the halie Spreit purgis and waſchis the hairt fra ſinne. I will ſpeik bot this far

ſchortlie of Baptiſme. The outward waſching in Baptiſme is not to be luikit to lichtlie, the powring on of the water, is bot ane baſe ſigne to luik to: zit it is not an bair ſigne of the waſching of the halie Spreit: Bot it is the inſtrument that God taks in his hand, and quhairby he applyis to vs the inward waſching of the haly ſpreit. Col. 2.12. Rom. 6.4. he aſcryuis our regeneratioun to Baptiſme. We be Baptiſme ar buried with Chriſt, riſen with Chriſt, and gif this mean be contemnit, thair ſal be na regeneration. Gif ane man lichtly this Baptiſme, I affirm thair ſall be na renewing inwardly be the haly Spreit: and gif he be not renewit, he ſal neuer be ſaued: for without regeneratioun na ſaluatioun. Ze ſee (2. King. 5.10.) quhat was inioyned to Naaman the Syrian, quhē he ſocht clenging, the Prophet bade him gang to Iordan & waſche him ſeuen times. Bot he thocht with him ſelf, quhat is this? Ar not thair fair riuers at hame at Damaſcus? zea, he wald not gang quhill he tuke better counſaill, bot ſa ſune as he went, and waſchit him ſelf ſeuē times, he was clengit. Euin ſa it is in Baptiſme: gif ane man con-

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temne the outward waſching, he ſall neuer be clenſed be the Spreit. This ſame is alſo true of the Sacrament of the Supper. Coût not thairfoir littil of the Sacraméts, becaus God hes promiſed to giue him ſelf with the Sacrament gif it be richtlie receiued. Now luik how lang our regeneration is in working in this life ỹ force of Baptiſme cõtinewis als lang: thou mõ be cõtinually renewed til thy laſt braith. Thairfor ỹ force of Baptiſm mon laſt ẅ the to thy laſt braith. It is a vanity to think that ỹ force of Baptiſm ſtandis in the miniſtratioun of the actioun onlie: na, it leifis vs neuer fra time we receiue it, till we be placed with Ieſus Chriſt. Haue thy eie ay on Baptiſme, for it is ane mein quhairby the Lord wil ſaue thee. Farther, Brethren, he beginnis heir at regeneration: ze may ſee then the neceſſitie of regeneratioun. Wald thou be ſaif? luik that thair be ane new birth, luik that thou be borne ouer againe, as Chriſt ſaid to Nicodemus, Ioh. 3. 3. Verilie I ſay to zou, except ane man be borne again, he can not ſee the kingdome of God. Gif thou be not an new creature, you art not in Chriſt, bot outwith

Christ, and outwith Iesus Christ na saluatioun. Ze see men wald begyle them selfis, & they will say quhen ze speir at them, quhidder they wil gang to heuin or not: they will answere, we will ga to heuin, and zit in the mein time they will hald on the auld man, and wil neuer change thair maners, bot yat vain opinioun will deceiue them, 2. Cor. 6. 9. Be not begyled, for na fornicators, adulterers, man-slayers, drunkardis sall inherite the kingdome of heuin. Gif thou hald on the auld man, thou sall neuer be saif, Iesus Christ mon beget thee a new againe, or thou sall neuer enter within the zettis of heuin. Now quhen he hes spokin of this inward and outward wasching, he insistis in this point concerning the Spreit, and declaris quhom fra this Spreit cummis, *quhilk he sched on vs aboundantlie throvv Iesus Christ our Sauiour*. We haue him not our selfis, he yat waschis vs is he that powris on ye preciouth Lawer of the Spreit, quhairby we ar wasschin. Then the Spreit is fra God. Is that Spreit fra the Father immediatlie? Na, he powris him in throuch Iesus Christ our Sauiour: sa immediatlie this Spreit cummis fra

fra Ieſus Chriſt, bot mediatlie fra God as the fountane: he cummis fra the Father to the Sonne, fra the Sonne to vs, Ioh. 15.26. The cauſe of this ordour is this: he is our Sauiour and hes coſt vs with ane deir price: the Spreit is coſt to vs be the blude of Ieſus Chriſt: his blude hes coſt all quhilk we receiue and get be him: ſa he giuis his halie Spreit with al his graces, be the hand of Ieſus Chriſt the man. Then gif ze wald haue the Spreit, dreſſe zour ſelfis to that treaſure in heuin, and craue that God wald zett on that Spreit on zou throuch Ieſus Chriſt, & giue zou his grace be the hand of the man Chriſt. Zit to oppin vp the words mair narrowlie, *Quhome he pouvris out, &c.* He ſpeidis of the Spreit, as it wer of water: the Sprit heir is compared to water, becaus of the waſching: for as the ane waſchis the filth of the bodie, ſa the vther waſchis the filth of the ſaull. He is not content to ſay, he powris out the Spreit ſimplie: bot he ſayis, *Abundantlie*, in ane great meaſure, as ane flude in aboundance. This teichis twa things to vs, firſt the liberalitie of God. He giuis not grace niggardlie as men, bot quhat euer

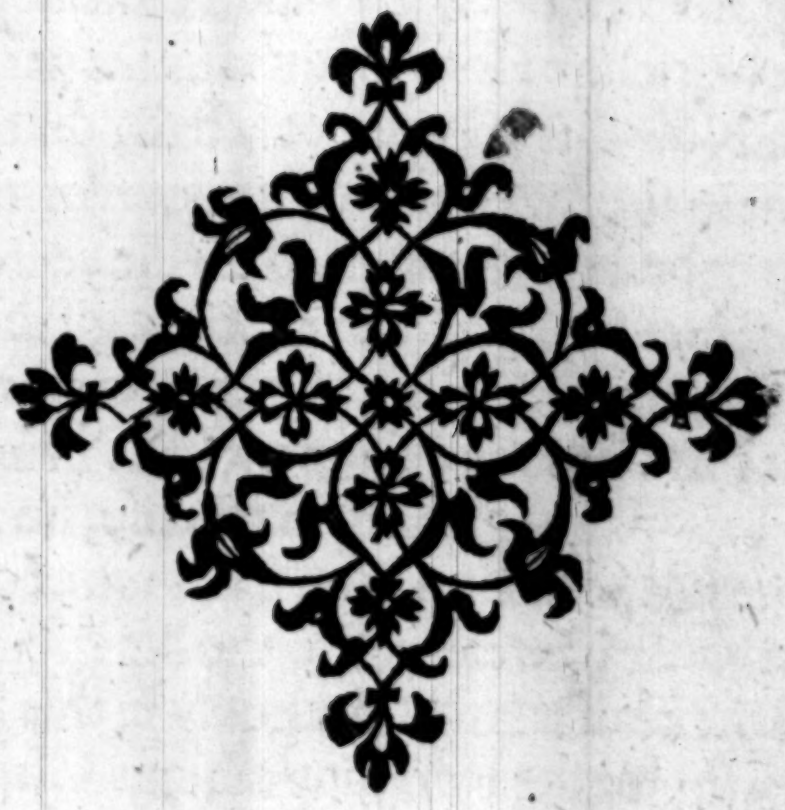
we get, it is in abundance: his loue is riche, his mercie is riche, the Spreit quhilk he giuis vs is riche, sa he is liberall to vs. Then it followis of this also, that we ar verie foull & vnclein. Ane claith verie foul wil craue mekill water, and great wasching: sa we mon haue aboundance of grace, becaus we wer sa foull throuch sinne: bot suppose we were neuer sa foull, except we get ane sicht of our filthines, we will neuer desire to be washchin. Psal. 51. quhen Dauid felt him sellef verie filthie in murther and adulterie, he cryed, Wasche mee ô Lord, and mak mee clein. Quhen ane bodie cummis to ane remorse of conscience, it is ane wonder to see how ane man will drink in that Spreit, and desire to be satiat with that water. Ane foul bodie that hes not the sense of his filthines will neuer cry for wasching. The murtherer & harlot will neuer cry Lord wasche mee vnlesse they get ane sicht of thair awin vncleinnesse. Blissed ar they that thristis for richteousnes: for they sal be filled. Mat. 5. Thair may be moued ane questioun heir. How is it said that the Spreit is zet out sua aboundantlie, how monie feillis this richnes

nes? Will ane man or ane woman diſcend
n thair ſelfis, they will find greit inlaik and
caircenes of this Sprit. Brethren, I anſwer:
Ane drop of the Spreit of Ieſus Chriſt is
counted greit riches: ane drop of grace is
great riches, ane drop of the water of lyfe
s greater riches nor all the water in the
warld. It will wey doun all the precious
hingis that ar vpon the face of the eirth.
Thou that hes gottin ane drop of grace in
eſus chriſt, thou ar richer then al the kings
the warld. Mairouer, gif this drop of
grace culd be dryed vp in the hartis of the
egenerate, it vver les to be counted of, bot
hair is euer drop efter drop, and na end of
dropping. Continually thou art refreſched
ow and then vvith nevv droppis of grace,
lang as thou liuis. Sa this continuance
dropping is ane greit riches: thou hes na
aus to complein that hes this cõtinuance.
Veill is the ſaul that gets drop efter drop,
or that ſaull may ſay it hes gottin greit ri-
hes. This mekill for the firſt part of our ſal-
atioun called regeneratioun: quhen God
ſuts to his hand to ſaue vs, he puttis to his
and and waſches vs invvardly & outvvard-
lie,

lie, and giues vs his Spreit. Now followis the nixt pairt, *That being iustified be grace, we may be made heires according to the hope of lyfe euerlasting.* The nixt pairt standis in Iustificatioun. I will not insist, I sal touche it in ane vvord. It is na vther thing bot the imputing of the richteousnesse of Iesus Christ to vs. This richteousnes is not inherent in vs, bot the satisfaction of Iesus Christ is impute to vs. This Iustificatioun in effect is na thing vther, bot forgiuenes of sinnes, quhen God forgiues thee thy sins, & accounts Christs richteousnes to be thine, and layis not thy sinne to thy charge. All is ane thing. Iustification is not this that men dreamis, to wit, ane richteousnes inherent in our selfis, bot it is ane vther mans iustice quhilk be imputatioun is maid ouris. Compair thir twa togidder, Iustificatioun and regeneratioun and consider the naturall ordour of them. Iustificatioun is first. Ane man is iustified be the blud of Iesus Christ imputed to him, or euer he be regenerate be the Spreit. The Spreit that waschis him in regeneratioun cummis throch the blude: the blude is first and than cummis in Regeneratioun, and vvaschi

waſchis away the mother ſinne, & the ſaul ſtinking corruption that is in thee: & baith thy iuſtification and regeneration cummis of free grace, without meritis: for thir twa ar euer opponed, grace, and mercie: preiſe not to mingle thir twa. To giue God ane pairt, and to attribute ane vther pairt to thy ſelf. Leif thy merite behind thee, tak thee to the mercy of God, vtherwayis na ſaluation for thee. Thairefter cummis on ane vther pairt of ſaluatioun, we ar maid maid heiris of euerlaſting life: bot thair is ſum thing gois betwixt, that is not ſet doun heir. For ze ſee that quhen we ar iuſtified and rege-generered, we ar maid ſonnis adopted: or e. uer we be heiris, we mon be children. Bot I leif this becaus the Apoſtle ſpeiks not of it heir. Then the laſt pairt is. We ar maid heires of the kingdome of heuin, quhat can mair be requyrit in ſaluatioun: thair is the heicheſt degree, thou art placed in thy in-heritance, thair is thy perfectioun. *Accor-ding to the hope of lyfe eternall.* Leiſt we ſuld think that we ar alreadie put in poſſeſſioun of this inheritance, he meitis this, & ſhawis that albeit we ar in this life maid heires, zit

we ar not in this life put in ane reall poſſeſſioun of this heirſchip: bot he ſayis, according to hope: we ar heiris be hope, bot anis hope and all ſall go away, and we ſal be heires in verie deid. Zit hope is neceſſar ſa lang as we liue heir, ſa lang as the Father is liuing, the airis hes ane to-luik & ane hope of the heirſchip: Hope, or thou ſall neuer ſe heuin. Now this hope is not ſa bair, that in the mein time we haue na fruitioun of the thing hoped for: zea, euē in this life ye fruition of Heuin is begun in effect, & gif thou haue not the beginning of it heir, hope neuer for the accompliſchment of it hence. We haue ane beginning in this life, bot as for the full poſſeſſioun and fruitioun of our inheritance it is reſerued to the life to cum. And thairfoir it is that the godly in this life hoips ſtil for the cumming of Ieſus Chriſt, quhill they be ſet and placed with him in that inheritance purchaſit to vs be his blud.

To quhome with the Father and the
haly Spreit, be al honour, prais
and glorie for euer
and euer.

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